

REFORMED CHURCH MESSENGER

Fragments

A bright wisp of sunshine—
 A few drops of rain—
 A handful of stardust—
 A bird's sad refrain;

 A symbol of beauty—
 A portion of pain—
 An hour of gladness—
 Then sorrow again;

 'Tis thus Life is fashioned—
 Some laughter, some tears,
 The whole built from fragments
 Let faith calm thy fears!

—Dorothy E. Adams

Lead Thou the Way

Forgive me, Lord! I thought that I was strong
 Enough to walk alone, without my hand
 In Thine, to guide my steps across the land
 Of hazardous TODAY. But I was wrong!
 My knowledge seemed sufficient, and my song
 Was gaily sure, without advice from Thee.
 I knew the way so well, there could not be
 A danger to be feared. But I was wrong!
 For hazards all undreamed beset my way;
 Great mountains loomed before my very eyes,
 With not a path defined. . . . No longer wise,
 But humbled quite, my song no longer gay—
 I falter, stumble, grope for Thee, and pray,
 "Forgive my foolish pride. Lead THOU the way!"

—Grace Harner Poffenberger



AT MERCERSBURG ACADEMY
 The Campus in a Robe of Winter Beauty

PHILADELPHIA, MARCH 28, 1935

ONE BOOK A WEEK

WHAT IS CHRISTIANITY?

It was during my graduate student days that Adolf Harnack delivered his famous lectures entitled *Das Wesen des Christentums*, and I can recall almost verbally his closing words. Knowledge (*die Wissenschaft*) cannot give life a meaning. It gives no answer to whence, whither and what for (Woher-Wohin-Wozu). But if, with our wills, we bear witness to the forces and standards which are our highest good and which illumine our inner life, if these are realities, we shall be given strength as we become sure of the God whose Son Jesus was and whose sons we are.

The volume under review, "What Is This Christianity?" (Harpers) reveals the same spirit. It was written by Edward S. Woods, Bishop of Croydon, and those who are familiar with this section of London know that the author does not live in a surrounding of sanctity, but in the midst of a confused life. It was to have been written by the author's brother, Bishop of Winchester, former President of the Universal Council, who died when just ready to begin it.

G. K. Chesterton is quoted as having written that "we have found all the questions that can be found. It is time we gave up looking for questions and started looking for answers," which is the aim of this book.

Christianity began with "an Event". It gave another answer to the chaos of this world than just to say, "Wait for another world." Christianity need not "stand on the defensive." The Spirit of Christ and Christ Himself constitute a present event in our midst, "healing, redeeming, transforming" and "pointing men everywhere the way out into a better world order." The reader is asked first to "find out for yourself all you can about Jesus Christ" and also discover "the influence of Jesus" on other lives and characters. Christianity is an event revealing that "the greatest need of our modern world . . . is to recover the sense of the eternal and the supernatural," the consciousness of God. "Jesus staked everything on His conviction that God is Father, that He has a purpose of good for the whole world and that He cares, to the very uttermost, for every single individual personality."

Christianity is also "an Experience." "In Jesus you have more than a picture of

the absent Father: you have God Himself present." Jesus was God "among men, caring, understanding, sympathizing, bearing their griefs and carrying their sorrows." That experience we may share.

Christianity is "a Fellowship." "A God-centered way of living makes it far more effective in bettering human life than lofty creeds or programs of social amelioration." The "love for one another," of which the Master gave "the secret, was found, as the Christian community increased, to have unexpected and far-reaching effects." Christianity is inherently social and "those who have been the most passionately eager to save the souls of their fellow-men have often found themselves impelled, as by an irresistible force, to labor for the redemption . . . of the whole evil environment, in which any spiritual life is manifestly impossible." "The Christian can never accept the *status quo*. He is the true revolutionary." The Christian Church can "never consent to surrender to the State the absolute ordering of the whole of human life and activity." (How often we are now hearing this!) Bishop Woods develops this with an explicitness which would alarm our patriotes.

Christianity is thus "an Adventure." There is nothing tame about it. "The Christian is not delivered from the things men are afraid of; but he is delivered from being afraid of them." The author believes in the youth of today and that this is the message to which they will respond. Their chief criticism of the Church is that it seems useless. The Christian Church "has failed to attract recruits because it has promised rewards and not hardships." Hitler, Mussolini, and Stalin have called their youth to adventure and youth has responded. The Christian adventurer may challenge our youth—to such a cause as that of World Peace. "The day for this revolution has dawned." Its concrete objectives are clear. The Christian who enlists "is in line with the ultimate forces of the universe; he is in step with the Will of God."

But Christianity is more than fellowship. It is "a Society," which transcends race and nationality. To the Church "we owe democracy and higher education." So today, when the Church gets easily excited about changes in the Prayer Book . . . one would like to see the Church equally excited about the horror of slums and vice

and war." Bishop Creighton believes that we have "a great deal to learn" from the Oxford Group Movement, in taking Christ seriously.

As a society, Christianity has a mission to all peoples. Missions are "an unescapable obligation." The trouble is that, because of our disunity, "we cannot give Christ the body through which He could effectively work, nor can we give the world that demonstration of love in life which would open their eyes to the truth of God." It must become visible.

Finally, Christianity is "a Victory." Christianity is both "this-worldly and other-worldly." Jesus is at home in both worlds and "the whole complex, interesting, fascinating range of human life and activity is doomed to become shallow, aimless and unsatisfactory unless it is shot through with a sense of the eternal and the supernatural." The victory is gained by prayer, not only as an attitude of mind and heart, but by setting apart times in our life for it.

We have not conceived Christianity in large enough terms. "If there were throughout the whole Christian fellowship more of Christ's sense of God and of the unlimited potentialities of what He waits to do for men," "is there any solid reason why such receiving of God's blessings for the world . . . should not take place on a scale which we should probably call supernatural?"

This book is reverent but not churchly, idealistic but not fantastic. It has what I will call atmosphere, is rich in illustration and definitely concrete in application, dealing at every point with life as we know it. If I were again a pastor I think I should have one permanent class in a new form of teaching on "The Evidences of Christianity," in which every member of my Church would take a course, using such a book as this for collateral reading.

—Charles S. Macfarland

Other Books This Week

"Toward the Sunrising," B. H. Bruner (Cokesbury Press). Cheering and heartening sermons, often touching the heart and conscience deeply.

"Social Organization and Disorganization," Stuart A. Queen, Walter B. Bodenhafer and Ernest B. Harper (Cowell). For the ordinary reader this constitutes an Encyclopedia on major theses of Social Science applied to our everyday social problems.

—C. S. M.

A Letter to the Editor

QUIZZUS QUINT WRITES A PUZZLER FOR WISE MEN TO PONDER

Editor "Reformed Church Messenger":

Sir: I hate questionnaires. These people who, not knowing the answers themselves, propound solemn questions to me in public, leave me humiliated and infuriated. I know a fool can ask a thousand questions the wisest man cannot answer. Nevertheless I have a question; or rather, a number of questions about a question. Concerning them, I am willing to play the fool and hope, sir, that if you with all your wisdom cannot answer them, you will pass them on to your intelligent readers.

The question is: What is the nature and function of a Committee on Social Service, and what is its report meant to be?

Among the many reports which come be-

fore Synod meetings, none is awaited with greater general interest than that of the Committee on Social Service. In recent years none has caused more debate on the floor and more discussion "out on the curbstones" after sessions. A small but rather energetic and somewhat vocal minority has felt consistently that the recommendations of that report are too conservative. Another minority holds that they are too liberal. The majority approves. The vote is taken. The ayes have it. So ordered—and "Synod" goes on record as having certain convictions, making certain approvals and condemnations, urging certain ecclesiastical or legislative procedure with regard to war, conscientious objectors, Prohibition, the NRA, collective bargaining, old age pensions, social security, and the President's "far seeing" plans for recovery and reconstruction.

In general I am in agreement with the statements, suggestions and "viewings with alarm" of the report of the Committee on Social Service. But I wonder sometimes

how many members of my parish are in similar agreement, which raises the question — How far have the delegates to a meeting of Synod the right to speak for the entire membership of Synod? I take it that, as a pastor, I am *ex officio* a delegate to the meeting of Synod. Unlike my elder, I am not elected by my members to represent them. I am not, strictly speaking, accountable to my members for the convictions I express and the way I vote at Synod meetings. And yet my conscience troubles me in the use I make of that freedom. I know for instance that I have voted in favor of certain statements and recommendations in the Report of the Committee on Social Service with which many in my parish, perhaps the majority, were not in agreement. I have often wondered, sir, if we could have mustered a bare majority of the laymen of the entire Synod in favor of some of our pronouncements on Prohibition. At our last meeting, a small minority vigorously fought for inclusion in

(Continued on Page 17)

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EDITORIAL

OUR HIGH PRIEST

Lenten Sermonette by REV. F. R. SCHREIBER, Grand Rapids, Michigan, pastor of St. John's Evangelical Church

"Such a high priest became us, . . . who needeth not daily, like those high priests, to offer up sacrifices, . . . for this he did once for all, when he offered up himself."—Hebrews 7:26, 27.

These verses are the central theme of the letter to the Hebrews.

In his drama, "Emperor and Galilean," Henrik Ibsen causes Julian to say: "You can not understand it, you, who have never been under the influence of the God incarnate. It is more than a doctrine which He spread over the whole world; He has cast a spell on man which has fascinated him. I think whoever has once come under His influence can never get away from Him entirely." Many lives of Jesus have been published and are still published; is it not because the Christ has cast a spell upon men of all generations? Ibsen is right. But Christ is too great to be only an object of man's curiosity and admiration. The Son of Man is far above the sons of men.

The author of the letter to the Hebrews compares Jesus with the highest religious representative of the Old Testament, such a representative as he should be, not as he often had been. Annas and Caiaphas are notable examples of the latter. As the author measures them by the stature of Christ, all the high priests fall far short in character and life. He says, "Such was the high priest for us, saintly, innocent, unstained, lifted high above the heavens, far from all contact with the sinful, one who has no need, like yonder high priests, day by day to offer sacrifices first for their own sins and then for those of the people." (Moffatt.)

The qualities described by the writer of Hebrews are the colors which must be found in any picture of Christ. Why is it that no painting of Jesus, even by the most famous artist, completely satisfies us? Is it not because the most gifted mind of man and the most skilful hand can never adequately comprehend the God incarnate? John, who probably was closer to Christ than any other disciple, tried to describe Him, but words failed him. He could only say, "we beheld His glory, glory as of the only begotten from the Father, full of grace and truth."

It is not enough that we study the life and character of Christ. We must experience Him. Since His coming into this world every generation has had to face the question, "Who say ye that I am?" Our generation, you and I, can not evade it. Blessed is the man who finds the answer and can say with Peter, "Thou art the Christ, the Son of the living God."

"A high priest, higher than the heavens—a sacrifice once for all"—yes, "great is the mystery of godliness" (1 Tim. 3:16). One can not demonstrate it; its redeeming power must be experienced. And it never will be experienced unless we come to a realization of our sin and admit that we are sinful men who fall far short of the plan and pattern God has for us.

The word sin is distasteful to our age. It is considered antiquated. There is so little real understanding of its meaning. Our modern generation hates the very word. Sin hurts its pride and conceit. What is sin? it asks and shrugs its shoulders. To most of our fellowmen it is simply a weakness, perhaps inherited, for which no one can be blamed, a kind of imperfection, which can be rectified by education. Only too often sin is made the object of amusement or ridicule. One does not want to see and acknowledge the dreadful misery that sin has caused in the world. One does not want to admit that the largest share of this wretchedness is caused by our selfishness. Our age craves a good time.

It is only when we see and realize on the one hand the devastating forces of sin, the utter helplessness of man to free himself of its shackles, and on the other hand the outstretched powerful arms of the loving Saviour, that one can begin to appreciate the sacrificial death of the Christ.

Prominent writers have called Christ a religious genius. Perhaps they thought they were doing Him an honor. Yes, mankind has produced a number of geniuses. Geniuses in art, music, science, technics. Have you ever heard that a genius completely changed character, that he transformed nations and men who were selfish and exploited their fellowmen into men and nations that loved and treated all men as their brothers? Have you ever heard of a genius who could lift the burden from a tortured conscience, who could reconcile man with God and make him zealous to love

God with all his heart, and with all his mind, and with all his soul, and his neighbor as himself?

It was the Christ, the Son of God, who was willing to sacrifice Himself on the cross. It was the pleasure of the Father in Heaven to win the souls of His children, not by force, but by love. The dying Saviour on the Cross is an everlasting monument of the sin of man, but also an eternal monument of the everlasting love of the Father above. Of this sacrifice it is said, "for this He did once for all, when He offered up Himself." There is no greater principle of Christian faith and Christian life than the one expressed by our Redeemer, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

All we can and must do as His followers is to love Him faithfully and to follow Him unreservedly in all our walks of life.

* * *

"A HOUSE PARTY WITH JESUS CHRIST AS HOST"

That is the term applied by the Oxford Group to their meeting held at our local hotel. That is a headline printed in their official paper describing their house party at Banff Springs Hotel last summer. They have no difficulty in conceiving of Jesus being the host to over 1000 people at a house party at that most luxurious hotel in the midst of so much misery and poverty. The house party in Frederick was to train 300 workers largely from the Baltimore-Washington-Richmond area, although members came from Canada and California. Frank Buchman is "sweeping Norway", but Sam Shoemaker and most of the American leaders were here.

They are earnestly changing life in certain areas. Typical confessions are, "I have become a crusader for Christ instead of a crusader for the devil"; "Self had been at the center of my life, not Christ. Now I can crucify self and live for Christ"; "My life and home are given over to God and life changing."

The offertory at their meetings is very impressive. Not a word is said about money, although their bills are always paid. The offertory consists in offering your life to God and His guidance. At one of these services Mrs. Louise Homer Stires sang, "Just as I am without one plea". She is significant because she is one of the few members who believed in a Socialist, almost Communist, philosophy.

The nature of the "life changing" is best indicated by the shared experiences of the leaders. They testified, "Dr. Jung in Vienna gave me up as a hopeless alcoholic . . . now I don't even want a drink"; "I was saved from bankruptcy as God caused oil to spout from a piece of land, which is no more miraculous than causing water to spout from a rock"; "I was changed from a nervous wreck, which was caused by dancing from 4 P. M. to 4 A. M.); "God guided me in making a pep talk to salesmen"; "I had been losing money but under God's guidance I made 300% profits in one year". An author of one of their popular books testified, "Royalties from my book arrive when I need them most".

The leaders state that the three greatest evils are *sex, money and drink*. The evil of money is restricted to the temptation of following the primrose path.

When it was suggested to one of the leaders that prayer should supplement and not be a substitute for brains and work with reference to some of the petty ouija board type of guidance, he replied, "How can you tell what is petty or important? The tie one selects may be significant. Bright colors may indicate self-pride. . . . Think of the possible chain of circumstances that can result from writing or not writing a letter."

While the writer was a college student, Frank Buchman told him that he was guided to make a telephone call. When the telephone did not function he could not refrain from asking in typical sophomore manner, "What kind of an inefficient God is this Who guides you to a telephone and does not have it in working order?" *God to the group is more of a soft-hearted grandfather than the morally majestic Father of Jesus.*

Life changing, they insist, comes from removing sins between man and God. Although they are removing many

personal sins, there remain big social sins that they do not even perceive. They do not have a deep and broad enough conception of either sin or salvation. Great emphasis is placed upon "sharing" (confessing your sins), "release" (from sin) and "go off whistling". Love implies sharing, but not primarily sharing your sins. Although genuine restitution for certain sins is frequently made, most of them have too cheap a conception of salvation and "go off whistling" in too easy a manner. They need to understand Reinhold Niebuhr's article, "Why I am not a Christian", and to perform the social penance of Gandhi.

Buchmanism is a challenge to the Christian Church. Their leaders ask, "Where can you find today as great a life changing movement?" A clergyman confesses, "For 25 years I have made parish calls and worked primarily to have a big Church, to prove that I was a big preacher and not to change life." It is a challenge to the Church to give a deeper understanding of sin and salvation, a deeper experience of God that results in more complete life changing.

—W. R. B.

* * * OUT OF AN OLD PASTOR'S HEART

The MESSENGER announced, several months ago, the serious illness of the Rev. Dr. Charles E. Jefferson, pastor emeritus of the Broadway Tabernacle, New York City. Dr. Jefferson, who is so well known and esteemed throughout our denomination, has now safely recovered from his serious illness, although naturally still weak. He was unable to attend the annual dinner in Broadway Tabernacle on January 30th, but sent a letter for the people of that parish, which was read by the present pastor, Dr. Allan Knight Chalmers, after which the people were asked to stand for a moment "in that overflowing silence which expresses the ineffable." This brief letter is so beautiful in its spirit and content, expressing so graciously what is in the heart of a faithful pastor for the people he has long loved and served, that we count it a privilege to pass it on for the benefit of our readers. The letter is as follows:

"Dearly Beloved:

I wish I could be with you tonight, but I must stay away. Your pastor has hinted that I send you a message or at least a word, but I cannot do it. When I write a message or even a word, it would turn out to be a sermon, and I am forbidden to preach. The medical Mussolinis have commanded me to avoid all strains both physical and emotional. Now, I cannot go into the Tabernacle without incurring all sorts of strains. I can feel more in a square minute when I am inside the walls of the Tabernacle than I can feel in a whole day in any other building on the face of the earth; but it is not the building only which stirs me and overwhelms me. It is the faces. Oh, those faces! How they tug at the heart! No, I cannot come. All I can do is repeat a few words of the Apostle Paul, for he knew just how I feel: 'What is our hope or joy or crown of glorying? Are not even Ye? Ye are our glory and our joy, Beloved, and longed for, my joy and crown; stand fast in the Lord, my Beloved.'—Charles, a Servant of Jesus Christ."

* * * COMPLETELY

No greater or wiser declaration has ever been made than that of Jesus when He affirmed that His purpose was to give abundant life to all. This motive is in harmony with the inmost character of the universe. In every living thing, whether it is low or high in the scale of values, the urge to completeness is central and compulsive. Health, which is simply an ancient name for wholeness, is the constant goal of the physical organism. In morality this ultimate end is perfection, in psychology it is self-realization, while in religion it is holiness, a word that in origin is cognate with health. Essentially these different names stand for the same thing, the completeness for which all living beings instinctively strive. The tree in the forest, the water-lily resting on its leaf, the song sparrow pouring forth its melody, are all reaching out for perfection in the expression of their innate powers.

If the body is injured at any point, all its parts immediately mobilize their strength to repair the damage. The

nervous system transmits the signal of pain; the heart jumps to drive the blood to the wound to wash it clean; the glands hasten to produce an army of white corpuscles which are hurried to the spot to fight and expel the invading microbes. New tissues are formed from an increased supply of blood and there is no sense of well-being until the wound is healed.

Something akin to this struggle for completion goes on within the mind of man. The discontent and unrest we feel in our earthly lot are derived from the recognition that our spirits have been mutilated by what we are pleased to call "the slings and arrows of outrageous fortune". The fact that completeness is impossible does not abolish our pain; at most it has a diffusing or mitigating influence upon it. The hunger and the yearning are instinctive and therefore beyond our control. Yet they are the dynamic of our highest aspirations and achievements. They are the raw materials of religion. If we are satisfied with our attainments there would be no ground for further effort. "On earth the broken arc; in heaven the perfect round."

Personality is made up of many factors; instincts, emotions, impulses, sentiments, thoughts. Probably there can be no perfect co-ordination of these in a symmetrical whole but each must be allowed its proper function and the nearer we come to co-ordination the more closely we shall approximate completeness of character. This is the one sure road to the sense of well-being that we call *joy*, the condition in which our native qualities of body and mind are diverted from selfish ends and redirected to the common purpose that we call the *ideal*. If we are alive to our best interests, we shall not seek to repress the inner force that persistently urges us toward completeness. It is our greatest inheritance and the highest warrant for our faith that we have a divine right to an abundant life.

—J. A. MacC.

* * *

THE FAMILY PEW

We would like to make a plea for the return of the family pew. How many of us have pleasant sacred memories of this worthy treasure cherished dearly by our parents and grandparents. So frequently in your minister's visits to the homes of the congregation is reference made to the time when the whole family "lined up" "when we were youngsters" "clear across the Church." What has become of that custom? "Times have changed." Indeed they have, but one wonders seriously whether we can afford to permit the family pew to pass, not only for what the passing of the family pew means to the Church, but also for what it means to the family and the Church-supporting habits of our growing boys and girls. We have a few boys and girls who are quite regular in their attendance as "Juniors", and we wish there would be many, many more. But about the boys and girls who think they are above the age of Juniors—say from 12 to 25—we have so few of these attending Church regularly. They are in the Church School regularly—more than a hundred of them—but seldom in the Church. This fact is more significant to these young lives than appears on the surface. When shall these young people ever form the habit of attending Church? Certainly the best way, and almost the only way, is to restore the family pew in our Church, with THE PARENTS there and insisting the children be there also. Does it mean nothing to our parents that their children of any age absent themselves so regularly from the services of divine worship? Does it always pay to permit a child to do as it chooses? Can we as families afford to permit our boys and girls to refrain from going to Church, because they "do not want to go?" How truly the saying applies here, "As the twig is bent the tree is inclined." Last summer the writer preached in a Church where at least 70% of the congregation were people under 35 years of age. It was very heartening to observe this. Recently a visiting worshipper asked, "Where are your young people? I have been here a number of times and have seen hardly any young people. I thought maybe you did not have any." We have a large number of young people—but they do not attend Church regularly. Your minister earnestly believes the parents and the family

pew are the two chief agencies to have our growing boys and girls in Church. PARENTS, think this over seriously. Won't you establish a family pew in Church and occupy it?

—R. E. H.

"DESPERATELY FORWARD"

Here is another one of these short editorials. This one is written by Dr. D. B. Schneder, the beloved dean of our missionary personnel in Japan. It reads thus:

"The difficulties and problems facing Christian work these days are many and great. But there is no other balm, and the thing to do is to go *desperately forward*."

—A. V. C.

* * *

A GRATIFYING SELECTION

An Associated Press dispatch of March 14th states that, in reply to the request of a Massachusetts minister, the President of the United States sent to him a list of his three favorite hymns. It is a most significant list, and cannot help deepening our sense of the reality and vitality of the President's religion. Such choices are generally a revelation of the spiritual ideals cherished in a man's soul.

The first of his favorites is that supreme ascription of praise, "*All Hail the Power of Jesus' Name.*" The second is Washington Gladden's beautiful prayer-hymn of personal consecration, "*O Master, Let Me Walk with Thee.*" The third of Mr. Roosevelt's selections is Maltbie Babcock's stirring challenge, "*Be Strong!*".

The first of these hymns is almost universally known to Christian folk, and surely all of them ought to be known and loved among us. Let us record it gladly if the Chief Magistrate of our nation finds it a joy to sing the praises of the King of kings and to "crown Him Lord of all" in his heart. Not only during the days of Lent, but during all the days, what more helpful verses could any of us have in our hearts than such as these:

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.
Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.
Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong,
In hope that sends a shining ray
Far down the future's broadening way,
In peace that only Thou canst give;
With Thee, O Master, let me live!"

And, surely, here is a thrilling appeal to all that is best in our natures:

"Be strong!

We are not here to play, to dream, to drift,
We have hard work to do and loads to lift;
Shun not the struggle, face it, 'tis God's gift.

Be strong!

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out; and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on! To-morrow comes the song."

* * *

THERE ARE "SICK ANIMALS"

In a recent MESSENGER editorial entitled *Are We Too Hasty?*, reference was made to "far-sighted" brewers and distillers seeking to secure temperate drinking, etc. The Editor raised the question as to whether there are any "sick animals."

Now the Philadelphia Retail Liquor Dealers' Association has decided not only to preach temperance, but to en-

courage its enforcement on the part of the saloon-keepers. According to the press report, drinks are to be refused "to mothers who bring children into tap-rooms, leaving them outside, or who are known to leave them at home neglected while they spend hours over drinks." This custom is declared to be "in the bud," and, "unless nipped now, it may take heroic measures to destroy it."

It may be "in the bud"—but it must be a colossal bud. In the Liquor Dealers' declaration they unwittingly confirm the statement that the saloon today is far worse, more damnable, in its destructive influence than the saloon of the former Wet era. Think of it! Mothers with babes in their arms guzzling liquor in a saloon, or leaving them neglected at home while they spend hours in saloons over drinks. What must the mothers' condition be when they return home?

Never before in the history of the saloon of America was such an indictment placed against it, but the Liquor Dealers do it now. Thanks! That's hot ammunition for the Drys when the next Dry campaign starts. As previously said, "Let them go the limit." Don't help them to achieve their own ends by aiding their temperance campaign. Every day they are bringing their doom nearer. Why help them prolong that day?

—Now and Then.

* * *

MAKE YOURSELF UNDERSTOOD

Dr. George Jackson, admittedly one of Great Britain's outstanding preachers, gave us something to think about seriously when he said that, while he hates vulgarity in the pulpit, he is none the less sure that the Gospel has "suffered infinitely more at the hands of men whose speech is prim and pompous than of those who are colloquial and homely." We remember hearing many people say about an evangelist who drew great crowds and seemed to produce great results, that it was not his bad grammar or colorful epithets which moved men, but the fact that he "spoke a language which the common people could understand." There is very much to be said in favor of such a plan. Certainly, there is no religious value in bad grammar or in vulgarity; but neither is there any spiritual power in a formal and frigid correctness of style or an ecclesiastical vocabulary which few of our auditors can comprehend. In order to win a reputation for superior scholarship, some men seem willing to adopt language which is almost as incomprehensible as would be the dialects of Timbuctoo or the Hottentot country.

We remember that Mr. Moody, when charged by certain critics with a lack of dignity in his pulpit delivery, remarked that "dignity is not one of the fruits of the Spirit." Of course, it is helpful to have a combination of dignity and unction, but first things must be put first. If we are to "find people where they live" and help them to solve the difficult problems of their daily lives, it is certainly of the utmost importance that we should not conceal our thought under a multitude of words which they do not understand. Dr. Jackson is right; *primness and pomposity* constitute a real menace. Avoid them like the plague.

* * *

"FRIEND, GO UP HIGHER"

Exactly 35 years ago—in March, 1900—I had the pleasure of meeting Dr. J. P. Moore for the first time. It was in Salem Church, Allentown, Pa., on the occasion when the Board of Foreign Missions held its annual meeting there. I was invited to meet with the Board for the purpose of being examined as a possible missionary to Japan. In the evening, a public meeting was held at which some missionary addresses were made. While this meeting was in progress, Dr. Moore appeared on the scene, having come from California, where he had been sick in a hospital. Though weak and pale, when asked to say a few words, he gladly accepted and spoke for five or ten minutes. His words were so simple, so sincere, so deeply spiritual, that I was profoundly impressed and was impelled to offer myself unreservedly to the Board as a missionary to Japan, where, as a colleague of Dr. Moore, I had the privilege of rounding out 30 years in the service of Christ.

Though there was considerable difference in our ages, a deep and lasting friendship grew up between us. We became chums for life. We worked together, often prayed together, wept together, rejoiced together. He performed the wedding ceremony for Mrs. Faust and me, in the American Consulate at Yokohama. Later on, I was permitted to return the favor in kind, when he and Miss Edna Thompson Suydam were married in St. John's Church, Philadelphia. Their new home, in Lansdale, Pa., was always full of sunshine, and the doors were wide open to hosts of friends who naturally gravitated towards this happy haven of peace.

In Japan, at the many Mission meetings that were held during this one-third of a century, Dr. Moore's presence was always dignified, inspirational, gentlemanly, spiritual, yet jovial and thoroughly sociable. What a blessed list of traits for a missionary to possess! It was because his Christian personality was so broad and deep that he could so easily and without friction adjust himself to so many different kinds of work in Japan. He was, first and last, a preacher of the Gospel; but he also taught in the Peers' School of Tokyo and in North Japan College; was president of Miyagi College, professor in the Sendai Government College, and teacher in the English School at Yamagata. He also engaged effectively in many social and charitable undertakings at times of flood, earthquake, or famine.

When he retired from the work in Japan, his Japanese fellow-workers published in his honor a beautiful booklet entitled: "Yukashiki Ashiato"—"Attractive Footprints—Which We Hope to Follow." His life was brimful of good deeds and his soul was filled with gladness during his many years of labor in the Master's Vineyard; but mixed with this joy and hope was an unusual amount of trouble and sickness and sorrow. Only his unfaltering faith in the Father's goodness was sufficient to help him bear up courageously, even gratefully, under these many burdens. In him were exemplified the words of the poet, Thomas Moore:

"Steel must pass through fire ere it can yield
Fit instruments for mighty hands to wield."

—ALLEN K. FAUST.

Catawba College.

* * *

STOOPING LOW

Far be it from us to have a part in the back-fence squabbles over the radio, indulged in by General Johnson, Father Coughlin and Senator Huey Long. The sizzling epithets employed may have added much to "the vocabulary of vituperation," but it is doubtful whether our people have really been made any wiser by the rather vulgar and hysterical performances of this trio of trumpeters.

In referring to the "three wise men who went to sea in a radio platter," Mr. Heywood Broun wrote: "It was curious to find that, of the three debaters, the clergyman played the lowest down of the lot. Huey's manners were the best; the General came in several lengths behind; and Father Coughlin indulged in one paragraph which is really unforgivable. I quote from the text as printed in the newspapers: 'General Johnson, your enemies and, if I must say it, some of your fair-weather friends have heaped upon my desk the record of your personal life. I disdain to refer to it.' Now, obviously, Father Coughlin did not disdain. On the contrary, he stooped and almost split his cassock. The device is a familiar one. It is that of the man who lacks the nerve to make any frank and forthright charge, but merely hints that he could if he would. The reference indulged in over the radio by the good Father makes it impossible for the victim to answer. He has been pointed at by a wavering finger of suspicion. While I do not hold that politics or economics is a game like tennis and that there should be rules and traditions of sportsmanship, I still think it is not too much to ask a so-called leader of public thought not to adopt the tactics of a tabloid gossip. On the whole, it must be admitted that the great three-cornered debate did not quite come up to expectations. The original notion was that three public figures were going on

the air in order to discuss the fate of the nation. Instead, they discussed their own symptoms, their whims, and their phobias. The bout which was advertised as a 'battle royal' turned out to be a back-fence brawl."

We do not always agree with the opinions of Mr. Broun. But, in this case, we feel that he has hit the nail on the head, and has done it quite vigorously and convincingly. It is especially regrettable that the low form of attack so furtively resorted to should have been the weapon used by a priest of the Church. Possibly he is a victim of the Jesuitic theory that the end justifies the means. That has often been shown to be a dangerous and delusive idea.

* * *

MAKING AN EDITOR ENVIOUS

We do not know whether it is ever right to fill an editor with envy. Indeed, it may be altogether wrong for an editor to feel envious, especially in Lent. But we have a dear old friend whom we esteem very highly and who succeeded admirably in creating a feeling which is, at least, somewhat akin to envy, because this particular editor has never been able to afford a winter vacation and, therefore, has never enjoyed the luxury of basking under the Florida sun.

Here is a portion of the letter which comes from Boca Grande, down in the "Land of Flowers": "Boca Grande is a little village on a small island called Gasparillo, off the west coast of Florida, about as far south on the west coast as Palm Beach is on the east coast. Ever since I read 'Robinson Crusoe' and 'Treasure Island', I have wanted to spend some time on an island; and I have the feeling now that I have found the island I long sought. It has everything that an island should have: cocoanut palm trees with clusters of real, honest-to-goodness cocoanuts in their tops; breakers of creamy white curling on the curving shore; and a tradition of real pirates who once upon a time lived upon this island. The name of their leader was José Gaspar, and he gave his name to the island. The sunsets here are simply superb. My windows face the west, and every night I have such glories as poets dream of and artists try to paint. There is the glow, then the rich after-glow, and, as the colors fade, comes Venus, the evening star.

"Two lines which I have somewhere read keep coming into my mind as I look and look again at the tumbling waters. The one is from George Bernard Shaw's play, 'The Doctor's Dilemma', in which an artist, speaking of his creed, says, 'I believe in the mystery of color.' That mystery lies on these waters. Sometimes they are blue, and you see broken sapphires and aquamarines and lapis lazuli, and a gleam from Raphael's pictures of the Virgin. Then they become green, and you see malachite and jade. The other morning there was a heavy fog upon the water. It lifted toward noon and the waters became so deeply blue that I thought of that other line which occurs in Tennyson's 'Lover': 'A bluer sapphire melts into the sea.' That is splendid, isn't it, as so many of Tennyson's lines are."

Well, that's the way editors are tempted at times, when they have friends who are poets and mystics, and who are privileged to enjoy such seductive adventures.

* * *

THE ENTHUSIAST AND THE DOUBTER

Talk About Church Union

"Sometime ago," said the Enthusiast, "we were talking about the way people who profess to believe in God as Father fail to live fraternally. Don't you believe that we should take courage when we see so many denominations uniting?"

The Doubter was true to his prevailing mood. "What do we gain by this union of several denominations? We have larger groups, and the fact that denominations are not fighting one another as they once did sets their energies free for other and more constructive tasks. But can you name any Churches that are doing a more heroic work in the world because of union?"

"You are not a realist. You ask for too much at one and the same time. How can you reasonably expect the Churches of Canada, for example, to complete the difficult process of uniting and at the same moment undertake a type of activity in which they have little or no experience?"

"They tell me," replied the Doubter, "that those Canadian Churches really have made progress in relating their programs to the social and economic conditions of our times. But recently some of them have been threatened with factions and with disruption because of disagreement over the doctrines of Buchman. Why do we so often allow some internal controversy to draw us away from the effort to build a new world?"

"We are carried away by our emotions. If the makers of moving pictures want to get rid of the Legion of Decency, they might try to start a fight between Church forces, Catholic against Protestant, for instance. Many a good cause has been deserted by people who had to rush away to defend the faith. But, in spite of all that, I am for emotion in religion. Deliver me from the coldly scientific reasoning that some are bringing into the Churches."

"I don't know," said the Doubter, "whether the trouble is all with our emotional approach to religion. It seems to me that the chief difficulty is our habits of thinking. We have the habit, deep-rooted and long-continued, of thinking that the business of the Church is exhausted with the changing of the motives of the individual. It is only Churches here and there that have steadily included the community as the subject of redemption. The result is that we have literally thousands of good men who get all tangled up in a bad society. The Church is forever sending good men out of its doors to do bad business, to continue bad government and to wage bad wars."

"You don't regard the Church today as a very powerful force in the changing of institutions, do you?"

"I see some signs of power, but our old habits of thinking still bind our hands with many cords." —F. D. W.

The Thoughts of Justus Timberline

Look, Watson, There's a Plot!

Three or four men in our town are forever discovering plots. They have the combined detective skill of Sherlock Holmes, Old Cap Collier, and Philo Vance themselves.

Sometimes it's a Church which, as these sleuths are ready to prove, is going to swallow up all the other Churches and control the public schools.

Sometimes it's a plot inside the Church. Not so long ago one of our amateur Hawksbaws told me, in absolute confidence, that the Masons had it all fixed to capture every office in our Church, fire the non-Masonic pastor and get a 32d-degree lodge brother in his place.

I know the Masons, of course; and I had to laugh. The idea of blessed old John Gordon, a lifelong Mason, in such a plot



wasn't just unreasonable. It was comic. He would as soon impersonate Pop-Eye at a Church social. And no Masonic "plot" would get past him and a few others I know and could name.

Many of the Masons in our Church would be too clumsy to tackle a conspiracy. Their

fingers would be all thumbs when it came to operating the plot. Not only so, but I could get the whole story out of three of them, at least, in a ten-minutes' heart-to-heart talk.

I don't know one of the whole Masonic bunch who would spend five minutes on even thinking of such an enterprise.

I've gone through three droughts, one flood, four depressions, and the World War. I've worked for Prohibition, resisted repeal, joined every better government club that came along, and helped to turn the rascals out in several political reform campaigns. I've experienced three Church rows, four bank failures, and a major scandal in the court house.

In some of these affairs we've had plots, schemes, and trickery a-plenty. But it was always possible for an ordinary citizen to know what was going on, if he used a

little of the gumption God gave him. And the half-baked plots soon cracked up and were forgotten.

That's why I don't worry about plots. I know that if any harm comes to my Church it will be my fault, and the fault of others like me. I shan't go around blaming the Masons, the Pope, or the Communistic atheists.

And so with politics, local and national. If this country goes to smash—in these next few years—and that could happen, my good friends—it won't be because of plots or plotters.

It will be because we average Americans have let political demagogues and professional Bible thumpers and radio ranters and payroll grafters take our minds off our real job as citizens and Church members.

The Weakness of Most Lies

So far as my observation goes, most lying is plain stupidity, as well as laziness. It deceives nobody who knows the liar.

That's why I can believe any sort of unusual story told by one man and am always on my guard over the most ordinary recital by another.

Several times lately I've seen special sales hysterically advertised; in big towns usually, with "smashing reductions," "regardless of cost" (which may be truer than it sounds), "unprecedented values," et cetera. And then the merchant has spoiled it all by sticking in this transparent lie, "We've lost our lease!"

The idea, of course, is that the lease has run out; a hard-hearted landlord won't renew it, except, maybe, at a big increase in the rent; so the merchant has to sacrifice his stock.

I noticed one of these stores was next door to a place of about the same size, which had displayed a "For Rent" sign ever since last summer.

The fact is that nobody need lose a lease nowadays, if he is able to pay the rent.

Often he can even get important concessions, not offered in good times.

So what? This, that truth is the most original thing in the world. Liars, whether in business or elsewhere, are too lazy-minded to know that when a thing becomes a lie, it becomes a weak and futile imitation.

Time was when a merchant could say "I've lost my lease," and the fact would be an evidence of enterprise, or economy, or resistance to a greedy landlord.

Then it was good advertising, because it had the freshness of truth. Now it is old stuff, no longer true; and borrowed by a man too lazy to think. The truth of today would better serve his needs.

In the Church we've a whole flock of such explanations. They were true once, somewhere, and may be true again. But just now they are lazy and unprofitable lies.

We lay the blame for our Church failures on a succession of stormy Sundays, on last year's drought, on the five-year depression, on population changes, on unemployment—anything we can find; and there's no lack of material.

We will turn to every explanation but the true one, because if we mentioned that we should have to do something about it.

On the surface all these excuses can be true. The storekeeper probably had "lost the lease." But why? That's what he's afraid to tell.

Out of Style! And So Soon?

Yesterday I saw a truly pathetic sight. It was a crying girl. She couldn't have a new dress; and the old one, she declared, between sobs, had gone out of style last year.

Her remark set me going. I tried to remember some other things that were in style last year and now have gone out—songs, slang, movies, wisecracks, social schemes, many political remedies, and even certain religious movements.

It makes a fairly long list, too long to set down here. And I wouldn't dare to write it out, anyway. Some of our town's last year's fashions were even then out of date in New York and Pittsburgh; and I suspect that in some other places they are right up to the minute at this very day.

Specifications aside, it is never safe to be too stylish. The more pronounced the fashion, the quicker the world tires of it. And there's nothing more sadly funny than a person who sticks to a fad after the fad is dead—certainly if it's a religious fad.

When I try to tell some of my friends that the other side of this truth is just as true, they act as if they pitied my simplicity. And yet I know I'm right.

The things which change slowly, if at all, are the great elemental and essential things—cold water, and bread and butter, and love and faith and honor and hope and sacrifice for a great cause.

Even the devotees of the moment's fashion know I'm right. For they always come back to the prime necessities. If these should ever fail, they'd perish like butterflies in a snowstorm.

This fact keeps me from getting excited over "the very latest thing," especially when it touches religion. There isn't any new heresy—somebody thought of them all, a thousand years ago. Nor is there any new religion. The newest is the oldest.

But I admit I do get worried at times over my own unconcern. Suppose I wept as much over people's indifference to the faith which I'd die to defend, as that girl wept over her outmoded frock.

If we took our faith that seriously, you and I could start a revival of religion that would make history.

So, while I smile at the handful of unfashionable, perishable silk, my heart is troubled over my own callousness toward the things that abide.

They will abide; but what will become of me?

The Holy Catholic Church

By ESRA R. VORNHOLT

(Scripture Lesson: Hebrews 11:1-16)

I have chosen as our theme for this morning's service, a subject which is so large, so variously interpreted, that I am encouraged to use it only because I believe that I speak in the name of God, the Father of our common Lord Jesus Christ. Were this not my firm conviction, I would not lay myself open to attack and misunderstanding by speaking this day about "The Holy Catholic Church".

Those who are members of a Christian Church know these words well. They are a part of the creed we profess. To those outside the Church, they mean little; for the separation of the Holy Catholic Church into hundreds of denominations and sects serves to confuse the uninformed as to what The Holy Catholic Church really is. I assume that everyone who hears me today is a member of the Christian Church, of if not a member, is at least interested in what the Christian Church is.

As a background for our discussion, let us read certain verses from the Epistle to the Hebrews (11:1-16), which is the exposition of an able writer, on faith. This splendid word "faith" occurs sixteen times in as many verses. We may therefore assume that it meant something to the writer and to the readers, of this epistle. We shall try to discover for ourselves, just what the word meant to them, if haply we too might find some measure of comfort in its meaning.

I am not going to lecture on the interpretation which the several denominations place upon the words: I believe in the Holy Catholic Church. I would not at-

tempt to do that, if I could. We have an interpretation which means much more than that of men, namely, that of the Bible itself. For my part, that is the only interpretation I know. It is the one which all Christians since Adam and Eve have known. Two great teachers of the Reformation, who were taught and trained by the Roman Church, explained the phrase thus: "When we say we believe in the Holy Catholic Church, we mean this: that the Son of God, from the beginning to the end of the world, gathers, defends, and preserves to Himself, by His spirit and His word, out of the whole human race, a CHURCH, chosen to everlasting life, agreeing in true faith; and that I am, and ever shall remain, a living member thereof."

And St. Paul, writing to his beloved Ephesians, said: "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, and one faith, and one baptism; one God and Father of us all, who is above all, and through all, and in you all."

This is the Reformed doctrine concerning the Holy Catholic Church: and if every child of the Reformed Church would really live according to this profession, there would be far less strife between denominations than there now is; for the children of the Reformed branch of the Reformation are many: Presbyterians, Baptists, Methodists, Episcopalians, and many others besides those who have retained the word "reformed" in their Church councils.

But this interpretation of what constitutes the Holy Catholic Church is not peculiar to our own denomination; it is one of the tenets of the Lutheran Church as well; and it is even acceptable to the Roman Church. The strange thing is, that although we are all ready and willing to ascribe to God and to His Son the will and the power to gather, defend, and preserve a chosen communion, we are at the same time zealous to promote our own pet theologies and philosophies.

It is a regrettable fact, that each denomination emphasizes its peculiarities, with the result that Seth Parker's hymn, "You go to your Church, and I'll go to mine," becomes our theme song as we go to the House of God. Much as we might bemoan this fact, there is no occasion to be greatly alarmed about it, for God Himself seems to permit the condition to exist. Personally, I think it is a concession on God's part to our sinfulness, when He allows so many denominations to spring up and grow. I am convinced that He is being gracious and generous to us, when He allows us such a wide choice of Churches. He was just as gracious to the Children of Israel, when He set up a tribe of priests among them, to keep them reminded of His promise to them. The earliest Christians did not need either preachers or Churches. Neither Adam and Eve, nor Noah, nor Abram, nor Isaac, nor Jacob needed a certain man to constantly remind them of their duties and obligations to their God; nor did they need certain houses in which to worship.

They built altars in the fields, and bowed their heads along the roadside. But when the congregation of believers grew in numbers, God saw that men needed definite places for worship, and certain men to conduct that worship. So He gave His people an ark of covenant, and priests to stand between the congregation and their God. Instead of boasting about our congregations and our Churches, we ought to be ashamed that we have drifted so far from God as to need them!

But as to The Holy Catholic Church: I repeat that the Son of God does the gathering, the defending, and the preserving of His Church; and He chooses His congregation out of all the human race, from the beginning to the end of the world. Let us consider the testimony of the first members of that Church, to see whether or not we can learn from them just what membership in that body means.

Adam and Eve are called the first Christians. We all know their story: how they were created in the image of God, and were placed in a beautiful garden, where they enjoyed perfect communion and fellowship with each other, and with God. We know how one day Eve was tempted to break loose from the restrictions which God had imposed, and how she persuaded Adam that it was time he became independent. We also recall the vivid story of their conversation with God, after they had sinned: when He pronounced sentence upon them, and drove them out of the garden. Up to the time of their sinning, Adam and Eve were not Christians: for they had no need of a Redeemer. But after their sinning, they were Christians, because they believed that God Himself would provide a Redeemer to save them from their sins. The promise which God made He did not speak to them directly. Instead, He spoke to the tempter. But Adam and Eve listened so closely, and remembered so well, that their children and children's children heard the shameful story of the fall of their parents, and of the promise God made. They believed so firmly that God's word was sure, that when Eve held little Cain in her arms, she cried out: "Ca-in, I have a possession from the Lord!" She thought this little baby she held in her arms was the promised gift of God: the Redeemer who should come from her seed. But Cain turned out to be a murderer, and after he had slain his brother Abel, a wanderer upon the face of the earth. It is doubtful whether or not Eve ever saw her first-born again. Did she despair, even in the face of such damaging evidence against the sureness of God's word? Did she doubt God's promise, even though her senses told her it was impossible for her to be the mother of a Perfect One? Not at all. The record tells us that she conceived and bore Seth, whose name means "compensation". She held him in her arms when he was a little child, and told him the story of her first home, the Garden of Eden. She told him about the tempter, who had persuaded her to cut loose from God. But she told him also of God's promise to her: that He Himself would provide a Redeemer out of her seed, who should save all peoples from their sins.

Eve impressed this story on the heart and mind of little Seth, so that he never forgot it, although he lived to be a very old man. He told his children and grandchildren about it; and some of them also believed, and passed the story on, until we today know it also: the story of the Redeemer, who gathers to Himself a chosen communion, out of the whole human race, out of all peoples and times.

We call Adam and Eve the first Christians, because they believed on the Coming One, although they did not know His name, nor when He would appear. They believed so wholly, so sincerely, that their testimony has been handed down through hundreds of generations, even unto us. They could not foresee the great Churches

THE ROAD OF TIME

One fateful day a warrior knight
Fares forth upon a quest,
On gallant steed, with mail bedight,
Stout heart within his breast;
A doughty knight is he, and true,
Who does by hill and dale,
Most mighty deeds of derring-do,
His quest?—the Holy Grail.

Though known of men as brave and tried,
And one who knows not fear,
Today as he is riding on,
His heart is void of cheer;
Towering rocks of monstrous size
Hang high above his head,
And chasms deep and darksome caves
About his pathway spread.

Before him there are robber bands
And dragons great and fierce,
With flaming eyes, whose dripping jaws
His armor strain to pierce;
That so it seems to this brave knight,
No more he'll onward press,
But seek another better road,
Whose dangers may be less.

But when he turns and looks behind,
Much marvels our brave knight,
For lo! the way that he has come
Has vanished from his sight,
And there is naught for eye to see,
But at his horse's heels
There yawns a gulf so wide and deep,
No bottom it reveals.

So when our val'rous knight has seen
There is no turning back,
Right joyously he presses on,
Nor leaves the forward track.
He rides with prayer within his heart,
And song, to fear disarm,
Soon through the dark his way he wins,
And meets with naught of harm.

The Road of Time we're treading now,
To Eternity sinks back,
At ev'ry forward step we take,
And leaves a chasm black;
No single word can be recalled,
No single step retraced—
As true knights then, press on nor mourn
For mem'ries uneffaced.

—Walter Esmer

and congregations of today; they could not know that the time would come when believers would build huge cathedrals out of stone, to the honor of the Redeemer; they could not know that Churches would be built, so costly to operate, that many would prefer to know nothing of their message; they could not foresee that the congregation of believers would be split up into hundreds of groups, each claiming peculiar and particular benefits from a common God. They saw only themselves, and their sin; God, and His forgiveness. That was enough for them. But of course they were simple-minded people, unused to the ways of civilization. They didn't know as much as we do today; they only knew that they were sinners and needed a Saviour. "The Lord preserveth the simple: I was brought low, and He helped me."

It makes very little difference to God whether we belong to one denomination or to another; it makes very little difference to Him whether we worship in a large Church or a small one. God is interested primarily in Himself and in His Son, Jesus Christ: "For I, the Lord thy God, am a

jealous God." God wants you and me to know the Redeemer, to love Him, and to dwell with Him in eternal blessedness. If a certain denomination's teaching of this truth is agreeable to your intellect or to your heart, by all means adhere to that denomination. God made each of us individual; He made us different, so that we might worship Him in divers manners. God does not expect uniformity of worship, any more than He expects uniformity of fruit from seeds planted in the ground. But one thing He does expect and insist upon: belief and faith in Jesus Christ as the Redeemer. Upon that hangs the entire question of membership in the Holy Catholic Church.

It is not for any man nor group of men to say that this one or that one is saved because of membership in a certain group; the sovereignty of God precludes such pronouncements on the part of man. But it is for every Christian to say to his fellows: "Believe on the Lord Jesus Christ, and you will be (are) saved." The Son of God is jealous for His Church, and why shouldn't He be? He gave His life for her existence! And because He is jealous, He reserves the right to admit or reject those whom He chooses. It is His Church; not yours and mine. This being so, doesn't it seem almost faithless to insist on certain forms of worship above others; on certain interpretations of Scripture above others; on certain rites and ceremonies above others? Doesn't it seem as though those who insist on certain denominational lines as the sure gates to heaven, were usurping the authority of the Son of God Himself? It seems so to me; and I am forever fighting the temptation to insist, in my catechetical class and elsewhere, that the Reformed Church is to be preferred above others. I say I am fighting that temptation, because I want to remain a member of the Holy Catholic Church; and the moment I insist on denominational lines, I am no longer a member in good standing of the Church of Christ.

I suppose someone will think I haven't much loyalty for the Reformed Church, or I wouldn't speak as I do. Perhaps some one will wonder how our congregation will continue to exist, if its pastor speaks so well of other denominations. Remember that I am speaking in the name of God, and for His Church; I am not here in this holy place to profane God's Word by boasting myself or my denomination. What I have said about the Holy Catholic Church is true of the Reformed Church, insofar as she teaches the Word of God. If any member of this congregation moves to a place where there is no Reformed Church, I would certainly want him or her to unite with some other denomination. If any member of this Church marries a man or woman of another denomination, and lives nearer a different Church than this one, I most certainly feel that it is God's will that he or she unites with that denomination, and joins other believers in worshipping. And what I grant other denominations, I ask also for my own. I too am a member of the Holy Catholic Church; I too am preaching God's Word, and distributing His instituted sacraments; the members of this congregation are also of those chosen and preserved by the Son of God. If I am ready and willing to concede membership in Christ's Church to others, why should they not concede the same to me? If I am willing that your sons and daughters join other branches of the Christian Church when residence makes it desirable, why should not other sons and daughters join this congregation, when they live in the shadow of its Church?

This question is one of great importance for us as Christians. We stand and profess: "I believe in the Holy Catholic Church", and we permit blind leaders of blind followers to lead our sons and

daughters into folds where they are taught that we, their parents, are not of the seed of Abraham! The Holy Catholic Church

is so large, so universal, that you and I need not fear for anyone who professes the name of Jesus. Let us be content with

that, and fear nothing which men can say or do to the contrary.

Mormon Coulee, Wis.

Trans-Atlantic Echoes

By HERBERT W. HORWILL

London, England. At the February meeting of the Church Assembly the principal subject of consideration was an important interim report from the Social and Industrial Commission on Unemployment. After a long debate, a resolution was adopted placing on record the conviction of the assembly "that it is the duty of Christian people to study seriously the underlying causes of unemployment, with a view to their removal; and to use their influence to strengthen public opinion in its demand that financial, industrial and economic policy should not transgress those moral and religious principles which are the only sure foundation of social order."

In the course of the discussion divergent views were expressed as to the causes of unemployment as well as the remedies for it, but only a minority of the speakers regarded the question as outside the province of the Church Assembly. The Bishop of Bradford contended that, so far from its not being their business to tackle the problem of unemployment, they had no business to tackle any other question while that one was in the field. If they turned down the report, he added, what would the unemployed say except that the Church was at its old game, showing its partisanship with the established order of things, and justifying the old sneer that it was nothing but the Tory party at prayer? There was some criticism of the action of the commission including the Douglas credit plan among the proposals which it mentioned as deserving examination and scrutiny. One speaker, an M. P., thought it unreasonable to ask people to study "that crack-brained theory."

The Ministry of Healing. The appointment of the Rev. Harold Anson to succeed Dean Carpenter in the influential post of Master of the Temple has some significance in the light of his previous career. He is best known for his interest in the ministry of healing, a subject on which he has written several books. He is chairman of the Guild of Health, an interdenominational society whose objects are (1) the study of the influence of spiritual upon physical well-being; (2) the exercise of healing by spiritual means in complete loyalty to scientific principles and methods; (3) united prayer for the inspiration of the Holy Spirit in all efforts to heal the sick; and (4) the cultivation, through spiritual means, of both individual and corporate health. In this connection one may note the widespread interest that has been aroused by the work of the Rev. John Maillard at St. Stephen's, Brighton, to which I made a brief reference last month. He opened his ministry there only four weeks ago, but it is already assuming the proportions of a national mission, and its tributaries are reaching across to the continent. Mr. Maillard's methods are simple, direct, and entirely devoid of sensationalism. There is no throwing aside of crutches, no sudden shout of praise,—nothing, in fact, of a spectacular or hysterical nature. But there is evidence of definite physical and/or spiritual improvements in many sufferers who have attended the services.

Notes and News. A national subscription has been started for the addition of a portrait of the Archbishop of Canterbury to the famous gallery at Lambeth Palace. The artist chosen is Sir William Llewellyn, the president of the Royal Academy. . . . The Archbishop of York has accepted the chairmanship of the new General Advisory Council of the British Broadcasting Cor-

CLIMBING

Thanks be to God! His name be praised!
I'm lifted by His grace
To higher land
Where now I stand,
Where cares I know not, neither time
nor place.

The spot where first began the climb
Is faintly to be seen.
But well I know
Far, far below
I left a boggy, hell-possessed ravine.
While wading thru the slimy mire,
I chanced to cast my eyes
Above to see
Eternity,
In hues resplendent painted in the skies.

I paused in ecstasy and awe;
I longed to scale its height.
And what you think?
Upon the brink
Stood One to guide my wandering feet aright.

The path was narrow; briars and weeds
Evinced 'twas rarely trod.
The stumbling stones
And martyrs' bones
Along the way, too, showed it led to God.

I wandered from the path one day
Into a wilderness.
I roamed about
'Til I got out—
Back on the narrow way of Holiness.

And look! How very close 'twas
To that precipice, My Soul!
I nearly fell
Back into hell,
Because I lost the vision of my goal.

But God is merciful and good,
And to His own so dear,
Who day by day
Are on their way,
And listening, hope he'll whisper in their ear.

What once was chaos now is plain,
As on this peak I stand.
God's plan for me
I better see,
For all the while my staff was in His hand.

I must not tarry here too long;
There are other peaks to climb.
Brief is life's day
And steep the way,
But richer still in splendor, more sublime!

Roy J. Stock.

poration. . . . The Archbishop of Canterbury has invited Dr. Sidney M. Berry, as Moderator of the Federal Council of the Evangelical Free Churches, to read the lesson at the King's Silver Jubilee Thanksgiving Service in St. Paul's Cathedral on May 6. . . . The Society of Friends is urging that the peaceful activities of the country shall be definitely associated with the jubilee celebrations, in which, according to the program announced, most prominence will be given to military, naval, and air reviews. . . . The Bishop of Chelmsford has appointed Dr. Martin Shaw to the

newly-created post of Director of Church Music, with the object of raising the musical standard in the parishes of the diocese. . . . The distinction of being the "best seller" of 1934 is claimed for the new Methodist hymn book, of which nearly a million copies have been sold. . . . The Swarthmore Lecture next May will be given by William E. Wilson, of Woodbrooke, whose subject will be "Man's Response to God."

Obiter Dicta. It is undoubtedly the twilight of democracy, remarks Principal Oman. Nevertheless, he asks, may it not be a hasty judgment that it is the evening and not the morning twilight? . . . If you read nothing but the newspapers, which tell you what happened last, you will never be able to guess, says G. K. Chesterton, what will happen next. . . . In the opinion of the Rev. D. J. Carpenter, we need a great teacher to do for us in the twentieth century what Thomas Aquinas did in the eleventh—force us back to first principles. . . . The Rev. Leslie D. Weatherhead reminds us that God's omnipotence does not mean that everything that happens is His will. It means that nothing that happens ultimately defeats His purposes. . . . According to Canon J. K. Mozley, people can never view or handle aright the fact of suffering so long as they treat it primarily as a problem to be solved, and not as an experience which needs to be met and conquered by the right use of it.

New Books in England. The latest clerical autobiographies are "Reminiscences of an Octogenarian" (Hutchinson), by Bishop E. A. Knox, and "Forty Years On" (Nicholson), by Bishop J. E. C. Welldon—both unusually interesting volumes. . . . Dr. Albert Mansbridge's "Edward Stuart Talbot and Charles Gore" (Dent) is a tribute by a layman who gained from these famous bishops inspiration for forty years' labors to promote popular education. . . . In his forthcoming study of "Modern Mystics" (Murray), Sir Francis Younghusband will attempt to discover the common element in such varied types as a high-caste Hindu, a French nun, a devout Mohammedan, a leader of English society, and a Welsh miner. . . . According to the "Methodist Times," some of the drawings collected in Arthur Wragg's "Jesus Wept" (Selwyn) are sermons which should have great congregations and effect many a change of heart. . . . "The Great Friendship" (Hamilton), by Principal R. H. Moberly, is a study of the meaning of the term "friendship with God." . . . "Spiritual Liberty" (S.C.M.), by Archdeacon Vernon F. Storr, is an able exposition of Liberal Evangelicalism. . . . In "The Valley and Beyond" (Hodder) Canon Anthony Deane has attempted to bring together some of the general considerations which should free thoughtful people from fears of death and strengthen their belief in personal immortality. . . . "Losing Religion to Find It" (Dent), by Erica Lindsay, tells how the author has reached a reconciliation in her own thinking between the apparent contradictions of life. . . . "Supernatural" (Rider), by the Rev. Edward Langton, is a scholarly historical survey of the beliefs regarding angels and demons held from the Middle Ages down to the present day. . . . "In the Things of My Father" (Hodder), by the Rev. W. L. Hannam, is a book, full of insight and wisdom, on St. Luke's Gospel. . . . "The Philosophy of a Biologist" (Oxford Press), by Prof. J. S. Haldane, ends on an argument for the necessity of

NEWS IN BRIEF

SPRING MEETINGS OF CLASSES
1935

APRIL 2:

South Dakota, 8 P. M., Bethania, Rev. Ulrich Zogg, Scotland, S. D.

APRIL 23:

Chicago, 2 P. M., First, Rev. J. M. Johnson, 625 Tyler St., Gary, Ind.

APRIL 29:

East Susquehanna, Grace, Rev. Morgan A. Peters, 136 E. Third St., Mt. Carmel, Pa.

Lakeside Hungarian, Hungarian Reformed, Rev. Arpad Bernath, 860 Coburn St., Akron, Ohio.

Indianapolis, St. Luke's, Rev. Claudius J. Snyder, Mulberry, Ind.

Zion's Hungarian, Magyar, Rev. Michael Toth, 8016 Vanderbilt Ave., Detroit, Mich.

APRIL 30:

Minnesota, Trinity, Rev. Ezra R. Vornholt, M. C. Road, LaCrosse, Wis.

Lincoln, 7.30 P. M., St. Paul's, Imogene, Ia., Rev. Ernest Gander, Dawson, Nebr.

BOWLING GREEN ACADEMY

Crocuses, magnolia blossoms and forsythia are greeting us these early spring days. That suggests that the season is here for us to give our Bowling Green salary fund report to Eastern Synod. We shall be able to say, that up to this date, we have received \$376. During the past week we added \$10 given by the W. M. S. of Christ Church, Hagerstown, Md., per Charlotte I. Elliott, treasurer, and \$5 from Miss Mary E. Fisher, per Rev. W. S. Fisher, Delmont, Pa. We say "Thank you" to these and all our helpers. Please send all checks payable to Dr. Paul S. Leinbach, 1505 Race St.

CHANGE OF ADDRESS

Rev. E. F. Abele from Sedalia, Mo., to 706 E. Spring St., Boonville, Mo.

Rev. W. F. Baumann from Cleveland, O., to R. F. D. No. 1, Manchester, Mich.

Rev. Chester W. Gaum from Vincennes, Ind., to 7th and Taylor Sts., Cannelton, Ind.

Rev. Louis C. Hcessert, D.D., from R. R. No. 5 to R. R. No. 3, Plymouth, Wis.

Rev. Geo. M. Poth from St. Louis, Mo., to 261 N. E. 23rd St., Miami, Fla.

Our next issue will be the Passion Week Number.

On Mar. 10, Mr. Edward T. Plitt, of the Senior Class of the Theological Seminary, Lancaster, was elected pastor of the Cavetown, Md., Charge, to succeed the late Rev. J. Stewart Hartman.

On Mar. 22 the stated clerk of the General Synod lacked only 15 of the Classical Statistical Reports, as of Dec. 31, 1934: but until those 15 are returned it will not be possible to tabulate the totals of our former Reformed Church in the United States for year 1934. Report must be in by April 10.

St. Andrew Church, Allentown, Pa., Rev. Henry I. Aulenbach, pastor, had Dr. Simon Sipple as guest speaker Mar. 25 and Rev. W. O. Wolford on Mar. 26. Rev. M. F. Klingaman will speak Apr. 4, and Rev. E. W. Kriebel on Apr. 17. Rev. Mr. Aulenbach is vice president of the Ministers' League of Allentown and vicinity.

Church calendar from First Church, Washington, D. C., Dr. James D. Buhler, pastor, announced special reunion service of C. E., held Mar. 3, attended by approximately 80. Because of the illness of the pastor, Dr. Frank Collier of American University has occupied the pulpit. Dollar Day collection totaled \$21,500 for Foreign

Missions. Lenten services are held each Sunday at 11 A. M.

At the evening service, Mar. 24, First Church, Canton, O., Rev. Dr. R. W. Bleeker, pastor, had as its guest speaker, Mr. V. Malek Verda, a native of Assyria, who appeared in native costume and spoke on the subject, "By the Waters of Babylon." Rev. E. E. Zechiel of Louisville, was guest speaker at Lenten service Mar. 27.

A week of "Spiritual Advance" services is being held Mar. 24-31, in St. John's Church, Phoenixville, Pa., Rev. A. A. Hartman, pastor. The guest preachers include Revs. T. H. Matterness, John M. Herzog, Clement W. DeChant, Paul S. Leinbach, D.D., James W. Bright and Arthur Leeming. There was special music each evening, and the trio from Ursinus Glee Club sang on Wednesday night.

Dr. Harry Emerson Fosdick, famous pastor of the Riverside Church, New York City, underwent a serious major operation last week. The operation was successful and Dr. Fosdick is reported resting easily at the New York Medical Center. His many friends join in the prayer for his speedy recovery.

On Mar. 4, 1935, one of the annuitants of the "Big Brother Board" wrote, saying "We would surely thank you if you could send us the full portion of our Relief assistance, since prices are getting higher and higher. The health of my wife has been greatly impaired, owing to our nine years stay in Canada. May God spare her life."

One of our best known elders in Potomac Synod writes appreciatively to pay tribute to the contributions of poetry in the "Messenger" by Mrs. Grace Harner Poffenberger. He writes: "I am not personally acquainted with her, but I like to encourage real merit and helpfulness and, to me, she is a naturally gifted poet. I always look for her signature, and her messages are always exceptionally helpful to me."

Easter program in Grace Church, Jeannette, Pa., Rev. Ralph S. Weiler, pastor, has been arranged. On Good Friday evening, there will be a musical service on "Seven Words from the Cross." At 6 A. M., Easter, there will be a sacred concert from the Church tower, dawn Communion service at 6.30, Holy Communion and baptismal service at 10.45. At Lenten service, Wednesday, Mar. 20, the attendance was 172.

Our beautiful Trinity Church at Broad and Venango Sts., Philadelphia, Rev. Purd E. Deitz, pastor, had a narrow escape last week when the cafe adjoining the Church was destroyed by fire. Although the basement rooms were flooded and some smoke came into the auditorium, scarcely any damage was sustained by the congregation during this disastrous fire. The services on Mar. 24 were in the nature of thanksgiving services, morning, afternoon and evening.

Haskins Church, O., Rev. Raymond Vitz, pastor, is making excellent progress under the leadership of Rev. Mr. Vitz and his wife. Their infant daughter, Juniata Blair Vitz, was baptized Mar. 10. A new ceiling was recently installed in the Church and a balcony erected for Church School purposes in the rear of the Church auditorium. Both improvements were paid for as soon as completed. Mrs. Vitz is the niece of our Rev. H. P. Ley of St. Bernard, Cincinnati, O.

Dr. Paul S. Leinbach, Editor of the "Messenger," filled the pulpit of Calvary Church, 29th St. and Lehigh Ave., Phila., on Mar. 24. After the morning worship, as President of Phila. Classis, he conducted

REV. PROF. ALVIN SYLVESTER ZERBE, D.D.

Dr. A. S. Zerbe, 87, of Dayton, Ohio, Professor Emeritus of Central Theological Seminary, one of the ablest and best known theologians in our fellowship, entered into the heavenly rest at 9.30 P. M. on Thursday, March 21. Funeral was held Monday, March 25, at 1.30 P. M., with interment in Xenia, Ohio. A fuller account of the life and work of Dr. Zerbe will be given later.

the election for pastor, to succeed Rev. Dr. F. H. Fisher, retired. By a large vote the Rev. Dr. Charles Peters was elected pastor. Dr. Peters has been acting as stated supply for some time, and has endeared himself to these good people. It is hoped he will accept the call and be installed as pastor by Palm Sunday.

Our First Church, Greensboro, N. C., Rev. Wm. C. Lyerly, pastor, is reporting great blessing because of the rising tide of spiritual power. The enrollment in the "tithing covenant" brought an increase of over 100% in February giving. Last year the regular Church offerings for the month were \$261.93; this year, \$567.64. Attendance has increased and interest deepened. Besides, the Church edifice has been repaired. There are almost 100 in the "Tithing covenant." The Catawba College Choir sings Apr. 1.

Dr. Daniel A. Poling, president of the World Christian Endeavor Union, has sent out an invitation in the name of the Christian Endeavorers of Hungary to the members of that organization in every land to attend the 9th World's Christian Endeavor Convention which is to be held in Budapest, Hungary, Aug. 2 to 7, next. Those interested can secure full particulars from the secretary, Mr. Stanley B. Vandersall, 41 Mt. Vernon St., Boston, Mass.

Ministerium of the Western section of the North Carolina Classis held the March meeting with Rev. and Mrs. John A. Koons, Maiden, N. C. Sermon outline was presented by Rev. Carl H. Clapp, the theme being "The Challenge of Youth." Rev. J. C. Peeler reviewed the book, "The Kingdom of God." This organization is composed of the following ministers: Revs. W. H. McNairy, H. G. Kopenhaver, C. C. Waggoner, J. A. Koons, J. C. Peeler, H. D. Alt-house, H. L. Fesperman, H. R. Carpenter and C. H. Clapp. April meeting will be held with Rev. and Mrs. Peeler, Lenoir.

In Memorial Church, Toledo, O., Rev. Perry H. Baumann, pastor, the general topic for the mid-week services, beginning Ash Wednesday and ending Good Friday, is "They that Crucify." Attendance at these services has been the best in the history of this pastorate, being 40% above former years. Miss Elizabeth Kish was installed as deaconess Mar. 13. She was presented with a beautiful bouquet of flowers by the congregation and the service was followed by a reception. The Esteruchs are giving a dinner in her honor at the Belvidere Hotel, Mar. 22. General theme for Sunday morning Lenten services is "My God and I."

In First Church, Philadelphia, Rev. G. H. Gebhardt, pastor, the choir of Catawba College gave a sacred concert on Mar. 28. Rev. Harold B. Kerschner of Poughkeepsie, N. Y., will preach morning and evening on anniversary day, Mar. 31. In addition to confirmation and baptism service on Palm

Sunday, at 11 A. M., a sacred drama, "Judas Iscariot," will be presented by the Players' Guild at 7.45 P. M. During Holy Week, there will be services Tuesday, Thursday and Good Friday. On Easter Sunday, there will be a Communion service at 6 A. M., Church School at 9.45, morning worship at 11 and an Easter concert by the choir at 7.45 P. M.

First Lenten retreat of the pastors of the Evangelical and Reformed groups of Baltimore, Md., gathered in the comfortable and homelike rooms of the Third Church House on Feb. 25 from 10 A. M. to 12 noon, the Rev. Julius Grauel presiding. The following subjects were discussed: "Things that Will Help Make the Lenten Season Successful," by Rev. Paul L. Schmidt; "Outstanding Obstacles in the Way of a Successful Lententide," by Rev. David Baker; "The Abuse of Lententide," by Rev. Manfred Manrodt, and "My Goal for the Lenten Season," by Dr. J. L. Barnhart. It was a rich spiritual feast. The fellowship of a bountiful dinner, served by the women of the Third Church, followed.

From Fredonia, Pa., Rev. Victor A. Ruth, pastor, reports that a community Leadership Training School has been in operation during the fall and winter; 42 credits were granted the first semester. Mr. Ira Wacker, of St. John's, is dean of the school where 3 teachers are offering 4 courses. Total offering from St. John's for Foreign Mission Day was \$920.30, from Jerusalem, \$280. Lenten services are being held at St. John's on Wednesday evenings, uniting with Lutheran congregation. Sermons are on the general theme, "The Revealing Christ." "Phases of the Great Life," has been chosen for morning services. Fellowship of Prayer is used in the homes of the charge.

Third Church, Baltimore, Md., Rev. James Riley Bergey, pastor, appreciating the quarter of a century pastorate of the late Rev. Dr. Conrad C. Clever of Shippensburg, Pa., observed a suitable and impressive memorial to his ministry on Feb. 24, at morning service. The service, in charge of the pastor, was attended by a sympathetic congregation. Among those present were Dr. Clever's faithful colleague and brother minister of Baltimore, the Rev. Dr. A. S. Weber, Mrs. Weber and Mrs. Frederick W. Bald. The Rev. Mr. Bald delivered the memorial address and Mr. Edward T. Plitt read a short record of Dr. Clever's pastorate from the publication of the 75th year of the congregation's history, 1918. The Consistory sent resolutions of sympathy to Mrs. Clever and her family.

Zion congregation, Hagerstown, Md., Rev. Dr. Scott R. Wagner, pastor, observed Education and Young People's Day when Rev. Dr. V. W. Dippell, of Franklin and Marshall College, brought a most helpful message to the morning service. The young people took charge of the evening service with a program on "Building a New World." In Feb., the young people organized "The Young People's Forum," holding very successful meetings every Sunday at 6.15 P. M. In Jan., at the instigation of the pastor, members of consistory, board of managers of Church School, all officers and teachers of School and auxiliaries formed a Church Council, for the purpose of co-ordinating activities of all organizations to build God's Kingdom more effectively and increase spiritual life. To that end, the Council sponsors individual and group evangelism. It also plans to remodel and modernize the Church School and regroup classes. \$226.45 was raised for Foreign Mission debt. Wednesday and Friday Lenten services, in charge of the pastor, are well attended.

Over 300 people were present in St. John's (German) Church, Frankford Ave. and Ontario St., Philadelphia, on March 21, when the first Rally of Chapters of the Churchmen's League was held. Representatives from St. John's (42), St. Matthew's (20), Bethany (4), Hope (11), Faith (1),

and many men not yet affiliated with the League enjoyed this first get-together. The presidents and leaders of the chapters were called to the front and delivered a brief message. The pastor, the Rev. A. Piscator, who is chairman of the Classical Committee of the League in Philadelphia (German) Classis, had arranged the program and conducted the Lenten service, which was held in connection with the rally. Brief messages were given by Rev. U. O. Silvius, D.D., and Rev. Gustav Haack, and the address of the evening was delivered by the general secretary, Dr. John M. G. Darms. The pastor added strong words in commendation of the work of men and made a strong appeal for greater participation of men in the work of the Church. The organist and choir presented a fine program of music and a fine violin solo was enjoyed. The League owes to Rev. Mr. Piscator and his Chapter its hearty thanks for making this fine meeting and get-together possible. It was decided to hold several meetings a year, at which time subjects of interest to Churchmen would be discussed. St. John's is in a flourishing condition and it was a pleasure to hear the able and energetic pastor, who has served this Church over 25 years, say that "his people attended Church services with great regularity." Here's the secret: the pastor, in the midst of many activities, considers the sermon his major work and prepares his sermons with studious care.

MORAL FORCES CO-OPERATE IN UNITED DRIVE IN LEGISLATURE FOR DRY AND MORAL LEGISLATION

Responding to an invitation of the Pennsylvania Council of Churches representatives of the 11 State Organizations met in Harrisburg, Feb. 28, and decided to unite in a drive upon the Legislature in the interest of dry and moral legislation. The following organizations were represented: Pennsylvania Council of Churches, Pennsylvania Anti-Saloon League, Pennsylvania State Grange, Dry State Committee, Men's Dry League, National Reform Association, Sabbath Association of Western Pennsylvania, Pennsylvania Woman's Christian Temperance Union, The Lord's Day Alliance of Pennsylvania, Pennsylvania Council of Religious Education and the State Christian Endeavor.

A committee consisting of representatives of the Co-operating Organizations was appointed to carry out the program of the united groups. The committee met on March 4, and elected Bishop G. D. Batdorf, chairman, and Rev. W. B. Forney, secretary. Plans were made to have the Co-operating Organizations act as a unit when legislation effecting the moral welfare of the State comes up for consideration in the Legislature. This is the first time such united action has been agreed upon and the fine spirit will add materially to the force of the arguments made if and when public hearings are held before the Legislature.

BACK IN SHENCHOW

The Church at large will thank God for the news contained in the following letter from Missionary George R. Snyder to the Secretary of the Board of Foreign Missions under date of Feb. 6:

"My dear Dr. Casselman:

It is with a warmth about the heart that I can again write you from Shenchow—our China home. I left Changtch on the afternoon of January 25th, and reached Shenchow about 4 P. M. on the 30th. Had a good trip all the way up the river and had as traveling companion a young man member of our Hwangtupu Church. The day that I left Changtch word reached Mr. Bucher and Mrs. Snyder (who were both in Changtch) that Misses Zierdt and

Stop! Look!! Listen!!!

To answer the inquiries of a number of ministers, we would say that the booklet, "A NEW VENTURE OF FAITH FOR A NEW AGE", can be secured from the Book Department of the Board of Christian Education, 1505 Race Street, Philadelphia, Pa. (The note stating that the booklet could be secured at this address was printed so inconspicuously on the card enclosed with the sample copy sent to our pastors, that it has evidently been overlooked.) This booklet is a descriptive, illustrated record of the Union of the Evangelical Synod and the Reformed Church, and sets forth vividly the work of the united Church. It was prepared and published by the Executive Committee of the General Synod. The price is \$5 per hundred, or 10 cents per copy in quantities of less than 25. In all cases, carriage prepaid.

Send your order to the Book Department of the

BOARD OF CHRISTIAN EDUCATION,

1505 Race St., Phila., Pa.

Brown, Mrs. Bucher and John were expecting to reach that city on the 26th. So preparations were made and things worked to schedule, and all six of them left Changtch on the 29th to return to Shenchow. With them came two Chenteh teachers and a Chenteh student and Miss Ruth Liu (our Shenchow woman evangelist). The whole party reached here safely on the night of the 4th of February. Whether it is wise for all of us to be here so soon after the troubles and before the Government has succeeded in driving the Reds very far away only the future will tell. Government troops are here by the thousand and they are pressing in from the east by the thousands, and as far as we can foresee the Government should win out in the campaign against them and should force them to move in other directions rather than towards Shenchow. So we pray that peace may soon come to West Hunan again, and that the work here in our field may continue to move forward.

Naturally quite a lot happened while we were away down the river. We have been most happily impressed with the faithfulness of so many of our people. While the fighting was in progress, and during a few weeks following while those same soldiers were still in town, nearly every home in town was entered by soldiers and robbed. In some instances the soldiers bragged about how they had saved the town from a Red invasion and were entitled to whatever they saw and wanted from the citizenry! In other cases they acted as sneak thieves and took things at night when they could break in and get them. All our firewood was taken. Except for that, though, we lost a sack of flour and a few gallons of kerosene, some pears and chestnuts, a few old clothes and curtains and possibly a few other things. Our chickens were even here. During the trouble they

had been divided out among some Christians, who carefully guarded them and fed them. Everything else as far as we know was in the house or appeared within a few days after our return. Some things had been buried in the garden. Some things were put in a small room under a stairway at our gatehouse, and then the opening was sealed up with bricks and plaster and whitewash—yes, and over that space there were even pictures hanging when I came back on the 30th. Other hiding places were also found in and near the house and amongst the homes of Christians. I know of at least 8 homes where some of our things were put for hiding.

Most of the hospital things were saved by the forethought and good judgment of our Chinese pastor, Rev. D. S. Djang, and several of the long-time laborers about the Mission and hospital. Really, you know, a person feels a special joy when you get back and find a lot of things still on hand that you had not expected to find; for even though the Reds didn't get into town, the reports and rumors of what some of those soldiers did made us wonder as to everything that we had left behind. It is true that this particular regiment of men has developed quite a reputation for fighting Communists, and that their reputation was added to by successfully warding off the attack made on Shenchow on Dec. 7 to 12. And it is too bad that they had other traits which made the people generally fear and dislike them.

During the time of our absence our Chinese pastor and family stayed in Shenchow all the time. Rev. Djang went right ahead with all of the Church program of activities—regular Church and prayer meeting, street chapel meetings, morning prayers, etc. Some Bible study and inquirers' classes continued as usual. School students and teachers had to scatter to their homes or out of the city into country villages. But Eastview reopened on December 1, and Chenteh on the morning of December 7th—only to be closed again by the fighting that broke out that night. Both schools reopened again on Dec. 26 and kept going until they closed at the end of the term—even though the attendance of students was not so good. Government soldiers have been quartered in Eastview since Dec. 29, and their being there interfered considerably with studies. But students and teachers were given a few rooms in which to try to carry on the work. Chenteh was not used for quartering soldiers, and so their work could continue more normally. Both schools plan to register new students, beginning with tomorrow. By Friday some of the school work will be under way once more. Oh! Do join with all of us in fervent prayer daily that we may have peace herein. Hunan, and that God's servants here may witness in power unto Christ and His Love every day.

It will be more difficult for Miss Zierdt to get the medical work going again. Our Dr. Yao's wife died in December at Yochow, and left him with 7 children to look after, and all of them are young. He resigned from our work and reported that three other hospitals were offering positions to him. Mrs. Shu (the trained nurse) is remaining in Changteh. And it may be impossible to get a doctor and trained nurse to come to Shenchow until military and political affairs are more settled. In the meantime Miss Zierdt and her local helpers will be able to render much good service in the clinics.

Fraternally yours,
George Randolph Snyder."

SOUTHERN LETTER

Evangelistic Emphasis in the Classis of North Carolina

The whole Classis of North Carolina has through a long period of years laid strong emphasis on evangelistic effort in reaching the unsaved. This has been eminently true of that section of the Classis east of the Yadkin River. Long before the mod-

ern expression, "personal evangelism", came into general use in all Protestant Churches, the spirit of this kind of work had been put into practice in these Churches. "Mass evangelism" was used in our Churches as in other neighboring households of faith. These two methods of religious endeavor have never been strange to me. As a child I saw them in general use in our home Church, in which my father was a ruling elder for nearly 50 years, though he was called to his heavenly rest before he reached his 70th birthday. These evangelistic methods were used along with the Heidelberg Catechism. I remember committing to memory questions and answers (including the first) before I was thought old enough to attend "catechetical school" along with my older brothers.

The only pastor I ever had was the Rev. Thomas Long. He was pastor of the Upper Davidson charge (including my home Church, Pilgrim, popularly called Leonard's Church) from 1862 to 1887. I became his successor in 1889. In 1889 there were 8 Churches in Davidson County, with a combined membership of 535. There were four Churches further east in Guilford and Alamance Counties, with a combined membership of 432. These 12 congregations east of the Yadkin River had a total membership of 967 in 1889. In these 46 years the original 12 Churches have increased to 23, and the 967 members in the same territory have increased to 5,246, a gain of 11 congregations and 4,279 members. All of the original 12 Churches in 1889 were rural. We now have flourishing congregations in the following cities: 1 in Burlington, 1 in High Point, 1 in Greensboro, 1 in Thomasville, 2 in Winston-Salem, 2 in Lexington—all east of the Yadkin River.

The membership of the whole Classis in 1889 was 2,414. At the present time (1935) the total membership is 9,726. Those of us who have observed the progress made by this Classis believe that "personal evangelism", "mass evangelism" and the use of the Heidelberg Catechism have been richly blessed in bringing many men and women and children to Jesus Christ. We do not boast; we should like to have done much more; but we are deeply grateful to the great HEAD of the CHURCH.

—J. C. Leonard
Lexington, N. C.

A Christian Gentleman

The following editorial in the "Messenger" asked for replies from our readers:

There have been many definitions of a gentleman. The best way to discover just what the term implies is to study the life of Him Who was truly called "the first true Gentleman that ever lived."

Someone has said that "a gentleman is one who puts more into the common cause than he takes out of it." How that searches us! How many men, even in the Church, are true gentlemen when judged by that high standard? George Adam Smith once gave this definition: "When I think of the heart of a gentleman, I image it firm and intrepid, void of all inordinate passions, and full of tenderness, compassion, and benevolence. When I view the fine gentleman with regard to his manners, methinks I see him modest without bashfulness, frank and affable without impertinence, obliging and complaisant without servility, cheerful and in good humor without noise. These amiable qualities are not easily obtained."

The world's conception of gentlemanliness may be far more concerned with good manners than with good morals; it may exalt the letter above the spirit, etiquette above integrity, the glitter of the "social register" above the fine gold of character.

Where do you put the accent? What men now living would you prefer to resemble?

Wise men have pointed out that our estimate of what constitutes a gentleman is, after all, a revelation of our own ideals and of the spirit which dominates our lives. Can any higher tribute be paid to any man than to say of him: "He was pre-eminently a Christian gentleman"? It will be worth while for you to formulate in words your idea along this line. The "Messenger" will be glad, therefore, to have your definition of a Christian gentleman, using not more than 50 words.

Unfortunately, only a few responded to this request. We print a few of the definitions received:

A Christian gentleman is a refined, cultured, sincere, compassionate individual; who is firm in his convictions of the right, yet gentle, mild, and considerate of the feelings of others. He will quietly and unobtrusively serve his day and generation for the good of mankind and the love of Christ.

Jos. M. Newgard.

Wilton Junction, Ia.

A Christian gentleman is a human individual, who radiates the spirit and teachings of Christ; one who is true to his vows to the Church, and lives his life according to Christian standards, being influenced only by those set down by his Master.

Charles F. Hoffer.

Harrisburg, Pa.

To be a gentleman one must do more than dress well and appear glibly in society. The term implies heart qualities that are sweet, tender and considerate. A gentleman is one who is polite, respectful and willing to serve both himself and others with kindly feeling and true-hearted devotion.

J. D. Hunsicker.

Atlanta, Ga.

When you have found a man, you have not far to go to find a gentleman. You cannot make a gold ring out of brass. You cannot change a Cape May crystal into a diamond. You cannot make a gentleman until you first find a man. A Christian gentleman is a refined man in manner and disposition. St. Paul describes a gentleman when he says: "Whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think of these things." And the psalmist briefly describes him as one "that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

—Henry C. Schlueter.

Baltimore, Md.

Reading your Editorial, "A Gentleman," brought a pause for reflection. My thoughts went back to a teacher of yesterday, who was a Christian gentleman. In a class in Educational Sociology he asked this question, "What do you want those whom you teach, to be?" There were replies, as good as one would expect from the average, immature student. This teacher answered his own question in this way: "One with intelligence broad enough, varied and rich enough, to be a great personal satisfaction; one who goes to any task or undertaking, confident and determined; one who stands four-square for the right, who can't be brow-beaten by shams and has the courage of his convictions; one who has a deep and happy appreciation for all the fine things in the universe; one who is everlastingly going to grow and encourage all youth to seek true culture; one who is dependable and zealous in any right cause; one who is guiding his bark, by the pole Star of Truth, toward the Harbor of Eternity." To me, this is the philosophy of life of a Christian gentleman.

W. E. Reifsnyder.

Woman's Missionary Society News

Miss Rosa E. Ziegler, Editor,
440 N. 7th St., Lebanon, Pa.

"The Call"—The 17th Triennial Convention of the W. M. S. G. S. will meet in the First Church, corner Maple Ave. and East Third St., Greensburg, Pa., May 21-25, 1935. The convention will open with a Fellowship Dinner on Tuesday, May 21, at 5.45 P. M., followed by the evening program at 7.30 P. M. Delegates and visitors are urged to plan their arrival in time for these opening sessions. Delegates are requested to make reservations for the Fellowship Dinner not later than May 18, with Mrs. J. H. Bortz, 215 Westminster Ave., Greensburg, Pa. Credentials for Life Members attending this convention should be signed by the president and corresponding secretary of the Classical Society in which the Life Membership was issued. Apply to the corresponding secretary for blanks. **Credential Blanks of all delegates** must be sent to Mrs. Daniel Remsberg, 507 Maiden Lane, Roanoke, Va., by April 20.

Entertainment. Delegates desiring entertainment, send their request to Mrs. P. H. Harrold, W. Newton St., Greensburg, Pa., by May 1.

Transportation. Greensburg is situated 30 miles east of Pittsburgh on the Penna. R.R., and on the Lincoln Highway (Route 30) running east and west; Route 119 running north and south. Good improved roads connect it with the William Penn Highway (Route 22), National Pike (Route 40) and all other main highways. We hope again to have a reduction in railroad fare, therefore be sure to ask for a certificate from your railroad agent when you purchase your ticket. Visitors are also entitled to the reduced fare. We urge every person whose fare will amount to \$1 or more to ask for the certificate for the benefit of the rest of the visitors and delegates who come from a greater distance.

The 50th Annual Meeting of Philadelphia Classical W. M. S. will be held April 9 in Christ Church, Marshall and Noble Sts., Norristown, Pa., Rev. C. T. Glessner, pastor. This will be the **Golden Anniversary** meeting, and a program befitting the occasion has been planned. The meeting will open with the Holy Communion at 9.45 A. M., in charge of the Reformed pastors of Norristown. Routine business will occupy the remainder of the morning session. Bring box lunch for the noon meal. The hostess Society will serve coffee. In the afternoon it is planned to have a speaker from the former Evangelical Synod Church. At 5.30 P. M., there will be a banquet, fol-

lowed by greetings and reminiscences. At the evening session, Mrs. Daniel A. Poling of New York City will be the speaker. Let every society send a large delegation for this 50th anniversary meeting.

The Spring Meeting of the W. M. S. of Mercersburg Classis will be held Thursday afternoon and evening, April 11, in the Reformed Church at Lemasters, Rev. Harvey M. Light, pastor. The afternoon session will begin at 1.30 and will be devoted to regular Classical business. The speaker at the evening service at 7.30 will be Rev. David Baker, a former missionary to Iraq, now pastor of St. Paul's Church, Baltimore. Bring a box luncheon. There will be a G. M. G. and Mission Band conference immediately after lunch.

The W. M. S. of Gettysburg Classis convenes in **Annual Session April 11**, with an all-day session. The sessions will be held in Zion's Church, Arendtsville, Pa., Rev. E. W. Brindle, pastor. Mrs. Milton Lang, wife of a medical missionary to India of the former Evangelical Synod Church, will be the speaker for the evening session. The Executive Committee of the Classis will meet at 9.30 A. M.

The W. M. S. of St. Thomas Church, Bethlehem, Pa., Rev. H. J. Ehret, pastor, had as their speaker at their Thank Offering service Miss Minerva S. Weil, evangelist to China now home on furlough. Miss Weil brought a very impressive and helpful message.

A very inspiring and helpful Day of Prayer service was held in Boyertown, the Good Shepherd Church combining with the other Churches of town in this service which was held in the Evangelical Church. The W. M. S. of the Good Shepherd Church sold 74 doz. pencils during the year, the profits giving them a fine amount toward their 50th Anniversary Fund.

A delightful Japanese Tea was given at the March meeting by the G. M. G. of Sinking Spring, Pa. A business meeting was first held in the S. S. room, then all the girls were ushered into the social rooms, which were in readiness to celebrate the Japanese Doll Festival. A platform of five steps displayed many dolls, the Emperor and Empress dolls being on the top step. Low tables were set, about which all the girls sat on the floor, Japanese style. Each table was presided over by a girl in Japanese costume. The place cards and menu cards were Japanese in character. Rice soup, saltines, lemon jello, tea and wafers were served. Between the courses, interesting talks were given by Guild girls about the observance of the Doll Festival and how this festival was celebrated to show the girls the importance of marriage and the sanctity of the home. During the festival, the marriage of one of the Guild girls was announced to take place on the coming Saturday. Two large tables filled with Japanese articles, such as pictures, maps, scrolls, fans, dolls, parasols, etc.,

added much to the Japanese atmosphere of the occasion as well as the Japanese lanterns about the room.

HOME FOR THE AGED, WYNCOTE, PA.

Marion Brindley, Matron

We are pleased to report that our 26 guests are in their usual health. Every one is able to come to the dinner table, although a few have breakfasts in their rooms. The winter is almost over and we have had very few cases of illness, for which we are thankful. All are looking forward to the spring weather so that they may get out and enjoy our lovely lawn and spacious porch.

We have accepted the invitation from the Wanamaker Store to be their guests on "Old Folks' Day," the 4th of April, at a tea and entertainment. This will make our fifth annual visit to the store. It is one of the great days in our calendar.

We have recently added a new member in our family, Mrs. Sara G. Mathews, for many years a member of Bethany Tabernacle.

All who are able are sewing and getting ready in other ways for the Annual Lawn Fete in June.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

Two families came uninvited to live with us at the Home, and they persisted in staying with us. Both of them have habits which we do not like. One couple has been very noisy, and the other very quiet but very destructive. Their names are respectively Mr. and Mrs. Frog and Mr. and Mrs. Muskrat.

The frogs came last summer and took up their abode in our pool a short distance north of the new building. When winter set in they stayed in the water. All winter there was a thick covering of ice on the pool and several weeks ago when the ice melted we found them in the water both dead. The pool has a concrete bottom and they were not able to get down deep enough to protect themselves from the cold. That was a good riddance.

The muskrats gave evidence of their presence the latter part of February when the ice on the pool had melted and leaves of the pond lilies which had become partly green were broken off and seen floating on top of the water. They eat the roots and other parts of water plants. For several weeks each morning there has been dried grass floating all over the pool. They are gathering the grass for their underground home. Several times early in the morning we have seen them swimming in the pool. We have decided not to allow them to stay and we have started eviction procedures.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

Rev. Martin W. Schweitzer, Ph.D., of Ephrata, preached an interesting sermon to the children on March 17. He was accompanied by two choirs from Swamp and Muddy Creek Churches and a large delegation. The Church was crowded, with many standing.

Our new fire alarm system caused considerable excitement among our children when it was used for the first time in a fire drill. The undue excitement of the children brought us to realize the great benefit of the system. After a number of fire drills, the children will be more anxious to listen to orders at the time of an emergency.

The regular quarterly meeting of our Board of Managers and Ladies' Visiting and Advisory Committee will be held on Thursday, April 11, at 10.15 A. M. Preceding the meeting, the confirmation class of 13 persons will be publicly examined.

Our scoutmaster has announced that the sponsors of our troop were planning to send a boy to the Jamboree in Washington, D. C., in August.



Japanese Tea at Sinking Spring, Pa.

HOME AND YOUNG FOLKS

NEWS THAT NEVER APPEARS

One of our young pastors submits the following as a sample of the sort of news which might be sent to the Church paper if preachers could really put into print what they are thinking: "In the _____ Church, Rev. _____, pastor, the close of the year was a climax in the usual type of Kingdom work. At the _____ Church each and every one had a marvelous time. A large audience came out of curiosity to see what they could see and to hear the children say their pieces. Quite a number of the children forgot their pieces when the audience was straining to hear every word. The so-called 'Juniors' stopped when they were half way through a song. But everybody laughed and thought it was cute. The Young People gave a kind of pageant, but because of the fact that they didn't have time to practice it properly, or thought they didn't, it could not be understood very well, and was a good deal of a flop. The giving out of the treat brought great joy to all, including the old and young alike. True, it was not so very worshipful, but it was Christmas time and the people seemed to be happy. At the other Church in the charge there was a similar program, the only difference being that the Sunday School gave the pastor some money to buy a pair of trousers, as the pair he had been wearing was getting thin at strategic points. The same elders and deacons were elected that have filled the office more or less faithfully for many years. At one Consistory meeting, the Every Member Canvass was argued and at length it was voted not to conduct it because it had never been put on before and the people were giving about as much as they could anyhow. As the charge had been pastorless for some time, there was not a single new member received during 1934. One of the aged ladies, however, had passed away to her last resting-place. The Missionary Society has been having a patching contest. Each member patches a quarter on an apron. It is hoped when the apron is dissected there will be many coins discovered. As at many other places, the ladies in this charge are great workers. At one meeting it was observed that they took up three collections. The pastor is not walking between Churches now, because he has a second-hand car, although many secretly suspect that he has not paid for it. At any rate, the pastor has gained ten pounds in fat from the vitamins present in chicken. Moreover, so far he has not gone into debt nor gone hungry. This is most encouraging.

"Moral: When pastors sugar-coat things, it is a pretty good sign that the things sugar-coated are not sugar."—A Pastor.

"Mother, a flea is biting me!"

"Johnny, that is an error."

Later—"Mother, another error is biting me!"

Grandma—Joie Lou, what part of school do you like best?

Joie Lou—Recess.

Children's Corner

By Alliene De Chant Seltzer

Next Monday's April Fool, so let's fool father and mother by helping them all we can! How 'bout sneaking down early in the morning and April Fooling them by having breakfast all ready? Then, at noon,

Verses to Memorize

By GRENVILLE KLEISER

GRATITUDE

Father, I give thanks for this:
That I have useful work to do,
To fill the golden hours with joy
And every day to serve Thee, too.

by hustling, wash every lunch dish? After school, there's bound to be heap-plenty errands, and we can peel potatoes and set the supper table. Then, at bed-time, without even being told, we can climb the wooden hill, and begin our eight-hours' sleep with nary a grumble! But of course, we'll offer mother some cotton candy, and father a raw-potato-chocolate egg! Let me hear how you April-Fool'd everybody, and maybe I'll fool you by printing every word of it right here in our Corner! Write some poetry, too, like Margery's "Smudge." Remember? And tuck in a bit o' history of yourself, your age, and your address. I'm eager, you see, to have you share our Corner with me. . . . P. S. From my desk, here on the kitchen table, I can see . . . pussywillows and three fat robins.

Up again, Down again—"It took eight sittings."

"What? Have you been having your portrait painted?"

"No, learning to skate!"

Teacher (giving an object lesson) — "Why does your father put up storm windows every fall?"

"Well," said Tommy, "Mother keeps at him until he finally gives in."

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

A CONTRITE HEART

Text, Psalm 51:17, "A broken and a contrite heart, O God, thou wilt not despise."

The Lenten season is a time of heart-searching with the desire to improve our spiritual condition. God is the great Searcher of hearts, and He will help us to know ourselves if we go to Him in prayer and ask for His help.

In the 139th Psalm, ascribed to David, we find a very beautiful prayer offered by the psalmist in the closing verses of the Psalm. He cries out:

"Search me, O God, and know my heart:
Try me, and know my thoughts;
And see if there be any wicked way in
me,
And lead me in the way everlasting."

The word "search" here means "to dig deep." God knows how to dig into the very depths of our hearts and reveal the things that are hidden there; and He can help us to get rid of the things that ought not to be there, can create a clean heart and renew a right spirit within us; and lead us in the way everlasting.

God does not judge persons by their outward appearance; by their physical strength, or external beauty, or stature, or social standing, or property and wealth; but He judges them by their conduct, char-

acter and life. God Himself said, "Man looketh on the outward appearance, but the Lord looketh on the heart."

The heart is the determining factor in the making of character. That is why God is so anxious to have our hearts that He may make them what they ought to be. He says, "My son, give me thy heart; and let thine eyes delight in my ways." In Solomon's great prayer when he was about to become king of Israel he said: "For thou, even thou only, knowest the hearts of all the children of men." At Sinai God Himself said of His people, "Oh that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!"

All of these passages, and many others of a similar character found in the Scriptures, show the important place which the heart occupies in one's life. God announces Himself as the searcher of hearts. He says: "I, Jehovah, search the mind; I try the heart; even to give every man according to his ways, according to the fruit of his doings."

God feels the same toward His children as parents do. What grieves a father and a mother more than when the children they have brought up do not give them the place in their hearts that they ought to have. Many a father and mother are almost or entirely heart-broken because they are starving for the filial affection that they do not receive. How happy are those fortunate parents who have the respect, the affection and the obedience of their children,—in other words, who have their children's hearts. So God wants the hearts and the love of all His children, yet there are so many who withhold them from Him.

This attitude is due to the fact that the hearts are not right. There are qualities there that interfere with the proper spiritual functions of the heart and qualities missing which would help to make the heart right. For this reason we ought to ask God to help us to search our hearts to see if there be any wicked way in us and to set our hearts right. In childhood and youth is the time to make sure that your heart is right and to commit yourself to God that He may lead you in the way everlasting.

If there is sin in the heart you must repent of it and ask God to forgive you, and to cleanse and purify your heart. A young girl was converted and gave her heart to God. Some one asked her what difference there was in her since she was converted, and she answered: "Before I was converted, I was a sinner who ran after sin; since I am converted, I am a sinner who runs away from sin." She had the right conception of conversion, which means to turn around completely. When one follows after sin he turns his back upon God and goes in the wrong direction. When he is converted he turns completely around, turns his face toward God, and goes in the right direction.

A small sin that is neglected will grow into a larger one that may ruin the whole life and cause the loss of the soul. There is an old bridge in the highlands of Scotland, which was built by General Wade at the time of the Jacobite risings in order to reach the Highland clans more easily. It was a massive structure, rising high above the rocky cleft over which it was stretched, and it was in use from the time of its building until a few years ago when it was pronounced unsafe and closed to traffic. It was a small thing that ruined the bridge. One day a gust of wind had caught a tiny birch seed and landed it in

a small opening above the keystone of the bridge. It sank into the mouldy lime, and there it germinated and grew into a sapling. At first it was so small that a child's hand could have pulled it out. The many people who crossed the bridge never gave the sapling a thought, and it was allowed to grow into a tree. And now, with its deep and strong roots, it has wrenched the masonry apart causing the arch to fall and the bridge to be ruined. A birch tree is all right in its place, but it may become very ruinous if allowed to grow in the arch of a bridge. A small sin in the heart, if not taken out, may ruin the whole life and character.

The only way to get rid of sin is to give the heart to God, to repent of the sin and to find forgiveness and cleansing. The psalmist uses a strong expression in the words of our text, "A broken and a contrite heart, O God, thou wilt not despise." This language is often used but many persons hardly think of what it means. When one has allowed sin to become so imbedded in the heart that it threatens the life and the character it requires strenuous measures to get rid of it. It has become a crushing burden and lays the spirit low. It has become an overpowering oppression that grinds the heart and the spirit to dust. That is what the word **contrite** means. Such a heart God will not despise but will cleanse and purify it, if the sinner will repent and turn to God by faith. Better to keep the heart right with God from childhood and youth to old age.

The beautiful prayer-hymn of Charles Wesley will make a fitting close to this meditation:

"O for a heart to praise my God,
A heart from sin set free;
A heart that always feels Thy blood,
So freely shed for me:

"A heart resigned, submissive, meek,
My dear Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone;

"A humble, lowly, contrite heart,
Believing, true, and clean,
Which neither life nor death can part
From Him that dwells within;

"A heart in every thought renewed,
And full of love divine,
Perfect, and right, and pure, and good,
A copy, Lord of Thine."

"Thy nature, gracious Lord, impart;
Come quickly from above;
Write Thy new name upon my heart,
Thy new, best name of Love."

"An editor is a man who puts things in the paper, isn't he, pa?"

"Oh, no, my son; an editor keeps things out of the paper!"

Home Education

"The Child's First School is the Family"—Froebel

MERELY TIRED

Laura Gray

"I believe my children are the worst in the neighborhood!" Mrs. Brown exclaimed to her friend, Mrs. Lord.

"Nonsense, my dear," the latter replied. "How could two such sweet babies be bad? And so young! Only two and four, aren't they?"

"Well I can't do anything with them. The more I try to make them obedient the naughtier they are. Your children are good. How do you do it?"

"So are yours—really Mrs. Brown. Perhaps you are just a little over-anxious."

"No, they are naughty! And punishing does no good."

THE PASTOR THINKS

To open doors which give to others larger and more beautiful and inspiring views of life and work is a precious privilege with an eternal reward.

—Now and Then.

"I haven't much faith in punishment, myself," returned the older woman.

A few evenings later, when her own two little ones were safe in bed with a cousin on guard below, Mrs. Lord sauntered along the street in the gathering twilight to have a chat with her neighbor. The older children were still playing out of doors, but most of the younger ones were in bed, for it was past eight.

"So glad to see you," Mrs. Brown greeted her friend. "Here, Bobby, say good evening to Mrs. Lord," she continued, addressing her four-year-old who was sitting on the porch floor.

"Won't!" growled the little fellow giving his train a kick.

"Naughty! Do what Mother says!"

"I won't! I won't say it!" he screamed, kicking angrily.

"You'll do as you're told or you'll go straight to bed," said his mother. His screams increased. Mrs. Brown finally lifted the little fellow and dragged him, squirming and kicking, to where the visitor was sitting.

"No, no, Mrs. Brown," remonstrated Mrs. Lord. "He's tired now. He'll say hello to me another day. You put him to bed while I look over the paper."

Later Mrs. Brown returned—her wee son in bed. "You see! I told you I could do nothing with him. Tell me what is wrong."

"My dear," smiled the older woman, "this is the wrong time of day to punish. It is past the little fellow's bed time. I always strive to avoid conflicts at this end of the day, or at any other time when I feel the child is under some physical strain. Evening is a time for soothing thoughts—a time to overlook much."

"Only the other day, when I was passing, Bobby called 'Hello' to me as friendly and cheerfully as could be. When a little child is fractious, it is always desirable to make sure, first of all, that he is not uncomfortable for any cause. Perhaps he is too cold or too hot. Is he hungry or overtired. Is his clothing too tight? Such discomforts are very often the causes of naughtiness in little people."

"Perhaps you're right, Mrs. Lord. I hadn't looked for the cause. But now I remember Bobby was as good as gold this morning—did everything I asked him to do. Poor little fellow! He was tired."

"The best way to teach a young child

FOOD FACTS

Did You Know That:

- The leek is unknown to many Americans but is the national emblem of Wales.
- The dairies of some Tibetan tribes are regarded as holy temples.
- The U. S. Bureau of Fisheries at Washington will send free, upon request, a pamphlet containing instructions on the cooking of fish.
- In New Jersey areas devoted to cranberries are called bogs; in Massachusetts, yards, and in Wisconsin, marshes.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

to greet persons in a friendly manner is to have him do it day after day so that it becomes a habit. If, when Bobby comes in, you speak affectionately to him, he will grow to expect it and be keenly disappointed if you are not there and do not speak to him. He learns, too, from your kindly greeting of visitors that it is the thing to do and will be likely to follow your example without being asked—almost unconsciously."

"Yes, but now, I know, he'll object to saying 'Good morning' or 'Good evening' to visitors because of the fuss tonight. He's like that."

"Avoid trouble; don't ask him to speak to visitors until he's forgotten this evening. For a day or two greet him lovingly in a way that does not require a response. Watch your opportunity to change the form but pay no outward attention to his reaction—and, my dear, be regular with him in regard to his eating and sleeping."

"All three of our children have attended kindergarten. We have found that the kindergarten gives them a background that prepares them for the grades. No part of their school life is so satisfying as the kindergarten days."—Ludd M. Spivey, President, Southern College, Lakeland, Florida.

If you are interested in getting a kindergarten opened, write to the National Kindergarten Association, 8 West Fortieth Street, New York City, for literature and advice on the subject. A person well trained in kindergarten procedure should be engaged.

Head Clerk: "I am very sorry to hear of your partner's death. Would you like me to take his place?"

Manager: "Very much, if you can get the undertaker to arrange it."

Puzzle Box

ANSWERS TO BEHEAD THE MISSING WORDS NO. 42

1. Failed—ailed—led.
2. Spray—pray—ray.
3. Plover—lover—over.
4. Poland—land—and.
5. Shall—hall—all.
6. Appears—pears—ears.
7. Clever—lever—ever.

CURTAIL THESE WORDS NO. 51

1. She spent a — for a (2 off) — and her husband said you should not (2 off) — that.
2. He visited the island of — and bought a bag of —, and his (2 off) — said "You naughty boy."
3. He stumbled across a —; heard its — of warning, though it was busy eating a (3. off) —.
4. She was having some — work done and made a (2 off) — in the basin, dreaming she was in a — of wild beasts.
5. The dentist used a pair of large — and a great deal of (2 off) —, while the patient cried (2 off) — mercy.
6. The smoke was —, but he entered several —, avoiding the — of lions.
7. Her tones were — as she sang in the opera —, conforming to the accepted —; — would she deviate, —, not one fraction of a tone.

—A. M. S.

"Oh, Mary," the little girl called to the dairy maid, "there's a mouse swimming around in the biggest pan of milk."

"Gracious," cried Mary, "did you take it out?"

"No," replied the little girl, "I threw the cat in."

Bill: "I paid a hundred dollars for that dog—it's part Collie and part Bull."

Phil: "Which part is bull?"

Bill: "The part about the hundred dollars."

Tommy (to mother standing on pier): "What is that, ma?"

Mother: "That's a lighthouse, dear."

Tommy: "What's it for, ma?"

Mother: "To keep ships from getting on the rocks."

Tommy: "Why don't you get one for dad? He's always on the rocks."

"Tom is just crazy about me."

"Well, don't crow about it. He was crazy before he ever met you."

The Family Altar

By the Rev. Herman J. Naftzinger

HELPS FOR THE WEEK OF APRIL 1-7

Memory Verse: "Like as a father pitith his children, so the Lord pitith them that fear Him." Psalms 103:13.

Memory Hymn: "Christ the Lord is Ris'n Today" (176).

Theme: The Heavenly Father.

Monday—The Heavenly Father

John 14:8-24

Jesus thought of God as Father. This shows how tender and intimate was His relationship to God. So close were Father and Son that the latter said to Philip: "He that hath seen Me hath seen the Father." One always sees the Father in the Son. The father who is revealed in his son may be honest or dishonest, drunken or sober, wise or foolish, good or bad. In Jesus he was . . . God, the Heavenly Father!

Prayer: Our Father who art in Heaven, we thank Thee for the manly fathers who are on the earth. Help them to safeguard their character so that the inspiration which inevitably flows from it may truly serve to fashion the manhood of their sons and the virtue of their daughters. **Amen.**

Tuesday—The Chastening Father

Hebrews 12:5-11

"For whom the Lord loveth He chasteneth." Ah, here is real Gospel. An active and determined two-year-old, watching his father in the act of shaving, insisted, "Daddy, give me that long whisker knife." So insistent was the youngster that daddy had to send him from the room and lock the door. Denial and expulsion from the father's presence were punishment for the child, but what would you think of the parent if he had yielded to the pressure of his offspring in this matter? God, to be sure, seems to hide His face from us at

times; He denies us things which we think we ought to have. We call such an One a chastening God. Is He not the "All-loving Father" too?

Prayer: Heavenly Father who watchest over us day and night, save us from ourselves. We want so many things which we are not able to handle rightly. We desire riches, fame, power, influence and worldly glory. Then we become proud and hateful and fight one another. Even if it hurts us, help us to seek, first, the Kingdom of God and His righteousness. **Amen.**

Wednesday—The Forgiving Father

Psalm 103:1-13

It is said that when Jonathan Edwards preached his famous sermon on "Sinners in the Hands of an Angry God" some of the listeners were so profoundly stirred and seized by qualms of fear that they clenched the pews in front of them as if to hold themselves from slipping into perdition. So terrible is the wrath of God. But if God's anger is expressed by the earthquake, wind and fire, His grace and forgiveness can be adequately expressed only by such words as are contained in Psalm 103:11: "For as the heaven is high above the earth, so great is His mercy toward them that fear Him," or in the hymn:

"Well might the sun in darkness hide,
And shut his glories in,
When God, the mighty Maker, died
For man the creature's sin."

Prayer: Father of mercy and eternal grace, we confess before Thee the corruption of our nature, the vanity of our minds, the waywardness of our hearts and the wanderings of our whole fallen life. Forgive our sinful lives. Enable us also to forgive others lest our confession become of no effect and we cannot taste the joy of divine forgiveness. In the name of Him who said, "Father forgive them" we pray. **Amen.**

Thursday—The Omnipotent Father

Isaiah 40:27-31

It is the natural thing for a child, when it needs help, to get it from its mother or father if possible. With daddy and mother all things are possible for children. This is the perfect attitude for Christians to cultivate toward God. "Except ye become as a little child ye can in no wise enter into the Kingdom of God."

Modern science which has increased, in a measure, man's self-dependence seems to have played havoc with the child-like faith that says "With God all things are possible."

Prayer:

"In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee." **Amen.**

A LETTER TO THE EDITOR

(Continued from Page 2)

the report of a certain statement about war which, at a conservative estimate, 75% of the laity throughout Synod would not have been able to "stick," as our English brethren say. Don't you think, Mr. Editor, that we ought to have some clearer understanding as to the nature of the Committee on Social Service and its report?

A) Should the report be the expression of convictions held and social objectives approved by the **entire membership** of Synod? Then surely the entire membership should have opportunity to express its mind in advance, so that the Committee may be guided in formulating its report; then surely the Committee should make some effort to discover the real attitude of

our membership on the social questions it desires to refer to in its report.

B) Is the report of the Committee on Social Service simply an expression of the present mood on social questions of the delegates at a particular Synod meeting? Then, it ought to be made very clear in the report and in press releases that what the report contains is simply the private opinion of the majority of the delegates (mostly clerical), and that it does not presume to speak for the majority of the laymen and laywomen of Synod.

C) Is the report of the Committee on Social Service an attempt on the part of the delegates (through a committee) to interpret the mind of Jesus on social questions? Then it ought to be clearly labeled as such. In that case, I suspect, the pronouncements of the report would be far ahead of the present social attitudes of

Friday—The Providing Father

Matt. 6:24-34

The father of the family is generally the breadwinner. He is the provider. The mother is the distributor. Invariably she skimps herself in dividing what she has. God is the provider for the human family. We have fallen down in the distribution of Nature's plenty. Unlike mother we do not skimp ourselves, but first look out for ourselves. This has just about wrecked civilization. Jesus knew it would. He did not say, however, that we should skimp ourselves. He only said that we should not worry about material things. Here is the secret of true prosperity: Stop worrying about worldly goods!

Prayer: O Thou who makest us to lie down in green pastures and who leadest us beside the still waters, teach us also that man shall not live by bread alone but by every word that proceedeth out of the mouth of God. Feed thy sheep; feed thy lambs. **Amen.**

Saturday—The Regenerating Father

John 3:1-6

Nicodemus was a good man but he did not understand the nature of the Gospel. He wanted to discover the secret of it for himself. There is no secret to it. One simply has to abandon oneself utterly, completely unto God. Thus, when every trace of selfishness is gone, when true humility determines our thoughts and deeds—and not before—will the good news of Salvation dawn upon us. This is regeneration.

Prayer: In true humility, Lord, we come before Thee now. As we have stubbornly insisted to identify our lives with the world, so teach us now and forever more to hide ourselves with Christ in God. **Amen.**

Sunday—The Seeking Father

John 4:20-26

The modern tendency in religion is humanistic. The mystic seeks God through contemplation and guidance, the social worker seeks to establish the Kingdom of a program of social action; the educator would have us grow into perfect society. None of these practises or methods are to be despised. There is good in them all. But they must not become substitutes for the Gospel. Too much must not be expected from them. They are only to make men alive and alert to the interests of the Kingdom and aware of God's presence: "For the Father seeketh such to worship Him."

Prayer: O God, our Heavenly Father, Thou hast watched over us and protected us in divers ways. Yet we have strayed from Thy holy presence and we are lost in the darkness of sin. Now, like the shepherd who left the ninety-and-nine, Thou art seeking us too. May we hear the gentle pleading of Thy voice and, like the prodigal, arise and go to our Father's house. **Amen.**

both the delegates to a Synod meeting, and of the membership of Synod as a whole. In that case, I suspect, the general statements of the report would be more in the nature of a **goal** toward which we ought to strive; and the recommendations of the report ought to suggest simple, practical, realizable steps we might actually take toward it.

If, as some might say, the report ought to be a wise mixture of A, B and C, then don't you think, sir, that it ought to be so written that there will be no confusion in our minds as to which part is which? If we are going to debate about it (and how we all enjoy that!) we ought to have some common agreement as to what the report is meant to be.

Isn't some of our confusion due to the fact also, that our reports as a rule make no distinction between Synod and a meet-

ng of Synod, or the group of delegates assembled for a meeting of Synod? When I go to Williamsport in May, am I going to nod or to a meeting of Synod? When I get there and am properly enrolled, am I a member of Synod in a sense that my members back home are not? At Williamsport, ought we to begin some of the statements in our reports with, "It is the mind of Synod," when what we really mean is, "It is the mind of the delegates assembled at this meeting of Synod"? And if so—O well, let us "skip it" for the time being. But it is interesting, isn't it, Mr. Editor? I think it would be even more interesting and a wholesome experience for our entire membership, if in some way it could be made obligatory to have the Report of the Committee on Social Service read from the pulpit to every congregation on the first possible Sunday after the meeting of Synod. Some speedy printing or mimeographing would have to be done to put a copy immediately into the hands of each pastor, but it would be worth it. Our lay-people should know all the pronouncements and recommendations of the Report of our Committee on Social Service. Some of them would doubtless be shocked by their "radicalism." Some would be disappointed by their "conservatism." We preachers might get some shocks and disappointments, too. At least we would get discussion and reactions; and what better purpose could the report of the Committee on Social Service fulfill than to arouse our entire membership to think about social questions?

None, except, perhaps, to arouse them to do something about social questions; which raises another question, and with this, sir, I promise to stop. Isn't it about time for Eastern Synod to have a "Committee on Social ACTION"? And if not, why so?

Curiously yours,

Quizzus Quint.

Quiztown, Pa.



Dr. John M. G. Darms, Secretary

One More New Chapter—Coopersburg Charge, consisting of St. Paul's, Blue, Zion Hill, and St. John's Church, Coopersburg, Pa., the Rev. Wm. H. Cogley, pastor. This chapter was organized after careful preparation and several conferences with the laymen of the three Churches. Pastor Cogley promoted the project in every available way. The Committeeman, Rev. Chas. Freeman, of Doylestown, Pa., and the Secretary, were very much impressed with the earnestness of the pastor and the large group of laymen present. A common study and fellowship would weld the laymen of all three Churches in the Church together and give new life to all three organizations. These laymen are wide awake and interested in current problems and anxious to secure the Christian viewpoint, growing out of the discussions of their own group. This is highly commendable, and under good leadership should develop the cultural and spiritual mind of the laymen. Then, too, it will help them become a greater force in their own Church, the community, and in the new denomination. This Chapter will be a strong factor in the Classical League, soon to be formed in Tohickon Classis. The officers are: Pres., H. F. Himmelberger, Proprietor Patent Medicine Store; Vice-Pres., Alfred Brown, farmer; Secretary, C. L. Krum, farmer; and Treas., Lorraine Lowell, shoemaker. **WELCOME, COOPERSBURG, to our growing fellowship!**

Seventy or more men and boys, mem-

bers and friends, of St. Peter's Church, Lancaster, Pa., attended the supper meeting sponsored Wednesday evening, February 20th, by the Men's League. President Blaissell was the toastmaster, and the blessing was asked by Elder J. Q. Truxal, "Daddy" of the Reformed Churchmen's League. The pastor was requested to give the name of every one present—and he succeeded—quite an intellectual test—but not for pastor Wagner. Professor Spotts, member and secretary of our Executive Committee, set before the men a real challenge in four minutes. An address by James M. Knipe followed. Topic: "Observations in Southwestern Europe." During the evening, group singing was led by Rev. Robert J. Pilgram. The League also voted their support of the Lenten Program. A winter picnic was arranged for under the direction of Chairman John Q. Truxal. A visitor made this comment: "If you have such a meeting next month and I don't have to work, you can count on me to be there." So say we all. If we only were privileged to live in beautiful Lancaster and belong to pastor Wagner's lively, happy and active flock. Our Chapter No. 1 is still setting the pace for the entire League.

"The material sent for leaders of monthly topics has been both interesting and educational and most helpful in con-

ducting our meetings, and gives us something that we heretofore lacked—a program."—Louisville, Ky.

It pleased your Secretary very much to see more than 30 men braving the rain storm of Monday evening, March 11th, to meet in St. John's Church, Harrisburg, to discuss the re-formation of a Chapter in that Church. General Committeeman Mock presided and the pastor, Dr. David Dunn, strongly favored re-organizing the Chapter, saying: "I feel that we need just this very thing for our men in St. John's Church." He then proceeded to call the men to rise, addressing each one by his first name, a feat not one in a score of pastors could perform. We hope to report favorably on this organization later.

President Mauer of the Chapter at St. John's Church, Lebanon, reports the following rather unique service performed by their league: "We are fixing up our sexton's residence, paying the taxes on it. Our members have raised \$100 for this project and are happy for it." That shows a fine spirit on home ground and some other Chapters will be glad to learn of this service performed for one who is always serving others in the local Church. **AFTER EASTER ORGANIZE A CHAPTER OF THE LEAGUE FOR YOUR MEN!**

NEWS OF THE WEEK

Mrs. Henry W. Elson

From Saloniki in the north to Sparta in the south, Greece celebrated March 12 the fall of Eleutherios Venizelos's revolutionary movement. The rebel leader with his wife went to the Italian Isle of Casos, where they took refuge.

Professor Michael Idvorsky Pupin, world-renowned physicist and inventor, died in New York March 13 in his 77th year. He retired from active work at Columbia University in 1931, when he was designated Professor Emeritus of Electro-Mechanics. Once a shepherd boy in his native Serbia, he won world honors for X-ray and electric work.

Elimination of utility holding companies with their present powers was urged by President Roosevelt March 12 in a message to Congress which constituted a direct reply to the efforts of such companies to defeat legislation now before Congress.

Evelyn John Strachey, English writer, was arrested at Glencoe, Ill., March 12, for deportation on account of his entry into the United States by means of false and misleading statements and also since his entry having declared himself to be a Communist, which renders him mandatorily deportable under the immigration laws. Later, he was allowed to continue his lectures.

President Roosevelt plans to leave Washington late this month for his annual fishing trip in the waters off the Florida's coast.

Nearly 500,000 people have been made homeless in the recent Yellow River floods in China. The area affected includes portions of Hopei, Honan and Shantung Provinces.

A bill submitted to the French Chamber of Deputies March 12 by the Minister of Marine, calls for big warships to rival the vessels of Italy and the Reich. One 35,000-ton craft is to be built now and another when treaties permit.

The Mendieta Government of Cuba, through the enactment of the severest measures in the history of the republic, broke the revolutionary strike movement that had paralyzed the administrative ma-

chinery and tied up commerce and industry. Wholesale arrests are made.

Samuel Insull won his second acquittal March 11 in Chicago, on an embezzlement charge brought against him by the State.

Milwaukee is the safest city in the United States as far as traffic hazards are concerned. The National Safety Council announced March 12 the city winner of the third national traffic safety contest.

Investigation of the kidnapping of the Lindbergh baby and the trial of Bruno Hauptmann has cost Federal and New Jersey State authorities more than \$1,181,000, it was estimated by the Assistant Attorney General, Mar. 12, at Trenton.

The discovery of porcelain archives almost 3,000 years old, apparently belonging to the leading Prince of Judah, was revealed at Jerusalem Mar. 13. The find was regarded as of vast importance in corroboration of Bible stories during the pre-Solomon era.

Flooded tributaries of the Mississippi spread havoc through southeastern Missouri and Southern Illinois and Northeast Arkansas Mar. 13. More than 4,000 were compelled to leave their homes.

Richard Berry Harrison, 70 years old and who took part in 1,657 performances as "de Lawd" of "The Green Pastures," died in New York City, Mar. 15.

A call for redemption on June 15 of all the outstanding First Liberty Loan Bonds, totaling \$1,933,209,950, was issued Mar. 14 by Secretary Morgenthau. \$1,850,000,000 of Fourth Liberty Loan Bonds were previously called for redemption on April 15. Thus all except about \$1,325,000,000 of the Liberty Bonds issued to finance America's participation in the World War will have been wiped out and their holders will have received new government securities in exchange, or been paid off in cash.

Hurling the full strength of an enforcement army of nearly 12,000 men against law violators, the Treasury delivered a crushing blow Mar. 15 to counterfeit, illicit distilling, narcotic and smuggling rings in one of the most spectacular drives of its kind ever staged. 3,000 persons have been

placed under arrest. Property value at hundreds of thousands of dollars was seized.

Wiley Post, streaking through the stratosphere in a second attempt to set a non-stop record between Los Angeles and New York, was forced down at Cleveland Airport Mar. 15 when his oxygen supply gave out. The flight from Los Angeles to Cleveland was made in 8 hours and 4 min.

The engagement of Crown Prince Frederick of Denmark to his third cousin, Princess Ingrid, daughter of the Crown Prince of Sweden, has been officially announced.

On the basis of evidence of "corrupt political interference" with relief administration in Ohio, President Roosevelt Mar. 16 ordered Harry L. Hopkins, Federal Relief Administrator, to take over the entire work of administering aid to the jobless in that State.

Germany announced Mar. 16 the immediate reinstatement of military conscription and creates an army of 500,000. This is a blow to the peace parley. In a proclamation to the German people Chancellor Hitler cited the failure of the other powers to fulfill their disarmament obligations as justification for the Reich's reintroduction of conscription. He emphasized France's recent action in extending the period of conscript service to two years. German papers proclaimed in the largest type, "End of Versailles, Germany Free Again!" while enthusiastic crowds throng the streets.

Florida's Seminole Indians, after 100 years of technical warfare with the United States, are planning to extend the pipe of peace. They will request land grants in four counties in and around the Everglades and per capita payments of \$15 a month from Washington.

Substantial gains in many lines of business during January and February, ranging from "satisfactory" up to 30 per cent above a year ago, were reported Mar. 17 on the basis of a poll of the Business Advisory and Planning Council, whose fifty-two members represent practically every phase of industry and trade.

Hundreds of Protestant pastors were held prisoners in their homes Mar. 17 belonging to the Confessional Synod of Prussia having received a choice between arrest and signing an agreement not to read their leaders' protest against National Socialist "idolatry."

The British Government sent a note to Berlin Mar. 18 protesting against Germany's adoption of military conscription. France has made a strong protest against Germany's decision to create a conscript army.

President Roosevelt served notice on bonus advocates in the Senate and House Mar. 18 that he would veto any pending legislation providing immediate cash payment of veterans' adjusted compensation certificates.

The League of Nations indices of industrial production for 1934, for 19 chief industrial countries, excluding Russia, published Mar. 18, show an increase over 1933 in 17 countries. The increase was greatest in Germany—24%. The United States was next to the bottom with 4% increase, while the Netherlands had a 1% increase.

The 98th anniversary of the birth of former President Grover Cleveland was observed Mar. 18. The birthplace of the late President at Caldwell, N. J., has become the property of that State.

President and Mrs. Roosevelt celebrated their 30th wedding anniversary Mar. 17.

LENTEN MESSAGE

During these weeks the greatest drama in human history again unfolds itself before our inner eye. "Him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him." The Lenten season should bring us face to face with Him who was God in human form and whose symbol is

the Cross. It is love that suffereth long, and it is love alone that can redeem. With out love there can be no forgiveness and no redemption.

God gave us the fullest revelation of Himself in human form that we might know and understand. His love today can only manifest itself when clothed in flesh and blood. God reconciles the world of men with Himself through those who have been reconciled with Him. As St. Paul has it, we are to act "for Christ." The world will not be redeemed by the one Cross which stood on Calvary, but by a million crosses and upon each cross a human soul manifesting God's love because it has been reconciled with Him. "Simon, son of John, lovest thou Me more than these?"

If we truly love we must act "for Christ." The path to a victorious Easter morning always leads o'er Calvary. Too long have we wasted our effort in seeking an easy way. Today we find our feet upon paths we should not be treading. Too many of us have sold our birthright for a mess of pottage, for material comfort, without finding peace for our souls. What meaning has the Cross for your life and mine, in the midst of a world literally going to pieces in chaos and revolution? Too long have we as Christians in America believed that unselfishness would result by adding together the selfishness of a hundred and twenty million people. Too long have we given our willing approval and played a part in an economic and industrial system which, built upon the profit motive, makes selfishness a virtue. Other voices have protested against the glaring injustice, abuses and exploitation of our present social and economic system, while we as followers of the Crucified have largely remained silent. We speak of brotherhood but we make its realization impossible by our daily acts and our dominant interests.

"Like the men of old we vote His death,
Lest His life should interfere
With the things we have, or the things
we crave,

Or the things we hold more dear."

Not only have we remained silent regarding the foundation upon which the new order is to be built which is to replace the old economic order now passing out of existence, but because of the fruits of exploitation which we enjoy we seek to prevent the birth of a more equitable social order. Yet that is not all. Our ears have been deaf too long for us to heed the cry for justice from the underprivileged and exploited men, women and children. We want to be followers of Christ without sharing the privileges which we enjoy with others. We agree in principle that a man's color has nothing to do with his status as a child of God, but that is as far as we are willing to go in sharing life and its opportunities with the Negro and those of other races.

We are glad that the devilish traffic of munition manufacturers, "hucksters of death," has been exposed. Yet the love of the Crucified constrains us to go farther. Love's concern is not fundamentally that profit be eliminated from war, but that envy, hatred, war itself be eliminated. How can a follower of Christ be an advocate of wholesale murder?

As Christians the Cross of Christ has cast its shadow across our life. We can hope for no easy solution for our problems. The way of love is ever more difficult than the way of force and violence. Our path must be the way of reconciliation, of bearing with Christ His Cross. We shall live in the gloom of the shadow until we resolutely follow the path which leads o'er Calvary through repentance to reconciliation, through the sharing of His burden to the sharing in His victory.

"Love, with the lifted hands and thorn-crowned head,
Still conquers death, though life itself
be fled;

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His Cross still stands!"

—Commission on Social Service, Commission on Christianity and Social Problems of the Evangelical and Reformed Church.

GENERAL SYNOD NOTES

Rev. J. Rauch Stein, D.D., Stated Clerk
OUR CHURCH STATISTICS FOR 1934

1. Potomac Synod

(This Synod is the first to send in its completed statistics and it sets a fine pace for the Reformed Church.)

A summary of the Statistical Records for its 9 Classes for the calendar year ending December 31, 1934, makes record of pronounced increases, indicated by I. and decreases indicated by D. when compared with the records for December 31, 1933, as follows:

Membership last report, 55,171 I. 297; Confirmed, 1,873, I. 194; Certificate, 827, I. 217; Renewal of profession, 341, I. 26; Dismissed, 692, I. 157; Deaths, 899, I. 109; Erasure of Names, 1,194, I. 208; Present Membership, 55,427, I. 260; Communed during the year, 44,169; I. 365; Unconfirmed members, 19,025, D. 497; Infant Baptism, 1,127, D. 163; Deaths—unconfirmed members, 130, I. 21; Students for the Ministry, 36, D. 1; Total Sunday Church School enrollment, 65,093, D. 434; Apportionment, \$169,156, D. \$4,569; Paid on Apportionments, \$100,817, I. \$5,389; Other Denominational Benevolences, \$49,-

120, I. \$7,937; Benevolences outside of Denomination, \$6,255, D. \$447; Total of all Benevolences, \$156,192, I. \$12,879; Congregational Purposes, \$549,054, I. \$37,338; Value of Churches, \$7,108,620, I. \$58,000; Value of Parsonages, \$911,950, D. \$9,450; Indebtedness on Property, \$745,432, D. \$74,383.

Five Classes, viz., Zion's, Maryland, North Carolina, Gettysburg and Baltimore-Washington began their reports with the use of Membership reported December 31, 1933. Mercersburg and Carlisle reported 1 more each, Virginia reported 3 more, and

Juniata 1 less.

This Synod has a net increase in membership of 260. The total gains amounted to 541, credited as follows: Zion's, 130; Maryland, 10; Virginia, 58; North Carolina, 333; Carlisle, 10. The total losses are 281, charged as follows: Mercersburg, 60; Gettysburg, 86; Juniata, 102; Baltimore-Washington, 33.

All Classes show a gain in Benevolence with the exception of Gettysburg. All Classes show a gain in gifts for Congregational Purposes except Gettysburg and Carlisle.

of man's ever-growing apprehension of God, as He revealed Himself in nature and history, than in the Old Testament. From first to last, it is God's autobiography, as it were, written into the living experiences of a great people. Finally, in the sermons of the prophets, we find a conception of God, as the creator and controller of the universe, that fills us with reverent awe. Occasionally the greatest of the Hebrew prophets even speak of Jehovah as "Father," but the term generally expressed His relation to Israel alone. It denoted the divine favor shown to a chosen people.

In the teaching of Jesus we have a new revelation of God. Through His life and words God manifested Himself fully and finally to men as their heavenly Father. That is the central teaching of Christ. It colors and controls all His other teachings, whether of sin or salvation, of life here or hereafter.

If this supreme teaching of Christ was news, it was also good news. Then as now, it was truly Glad Tidings to troubled hearts. The Jews of that time worshiped God as a stern law-giver and inexorable judge, not as a father. They sought to obtain salvation by the punctilious observance of laws and ordinances. They thought that Jesus was destroying the very foundations of religion when He proclaimed the good news of God's eternal fatherhood to publicans and sinners. But the common people heard Him gladly, when He proclaimed that repentance and faith opened wide the gates of heaven even to the least and lowliest.

Likewise many of the Greeks and Romans rejected the Glad Tidings. The Romans scoffed at the idea of Eternal Love enthroned at the heart of the universe. They believed that force, or a blind fate, not love, controls the destiny of men. And the Greeks called Paul "a babbler" when he told their philosophers in Athens that the infinite God had manifested His truth and grace in the human life of Jesus. That was sheer nonsense to these proud thinkers, whose abstract speculations about God lifted Him far above the earth, and out of all relation to the life of men, in their sin and suffering and sorrow. But many of the Gentiles humbly, like little children, believed the Good News. Like Philip, they found that nothing else sufficed them. It was the cure of their troubled heart, even the power of God unto their salvation.

The central problem of our own day is still the question about God. It forms the crucial problem of every age. Is there really a God? If so, where is He, and, especially, what is He like? Until a man has settled that supreme question, all his other matters are inconsequential. And in his deepest being every man yearns for an answer to that cry of the soul. He will listen gladly to preachers and prophets who can satisfy his spiritual hunger and thirst for a living and loving God.

In our day that cry of the heart of man is peculiarly acute and poignant. That heart is bruised and baffled. This boasted civilization of ours, with all its power and promise, has collapsed. Beneath its wreckage the soul of man lies crushed and buried—buried beneath the ruins of things that never met his deepest needs. Doubtless, there are still many who spurn God and who will scorn His gospel. But there is a new yearning today, welling up from the depths, that only the Glad Tidings can meet and satisfy. It constitutes an imperative challenge to the Church.

II. **The Faith.** This gospel of Jesus was new, but is it true? That, really, was the gist of Philip's plea. Show us this Father that you have been talking about, he said to Jesus. The Master's reply was, "Have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."

There is no other answer than that to Philip's question. The fact of a Father in heaven rests upon faith in the Christ who lived and loved and died for men. We

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Fifth Sunday in Lent, April 7, 1935

The Heavenly Father

John 14:8-24

Golden Text: Like as a father pitith his children, so the Lord pitith them that fear him. Psalm 103:13.

Lesson Outline: 1. The Fact. 2. The Faith.

During the second quarter of this year we are to study "Some great Christian Teachings." Our aim should be a better understanding and a deeper appreciation of some of the essential doctrines of Christianity. No one, I suppose, will question the potential value of such a course for the teachers as well as for the pupils.

It may help us to see that some of the beliefs that divide Christendom into separate denominations and fighting sects are non-essential and quite inconsequential. Again, a better understanding of the truly essential teachings of Christ may give us a deeper appreciation of our faith. A deeper appreciation because of a better understanding!

That does not mean, of course, that we can demonstrate the truth of our beliefs by logic. But we can get a much clearer insight, than most of us seem to have, into their meaning and certainty. One reason, at least, for the indifference of men to the Church is their ignorance or misapprehension of the basic teachings of Christianity.

And that is partly, if not primarily, our own fault. We have neglected our teaching function. Multitudes of young people grow up in Christian homes and Churches without a clear and definite knowledge of what Jesus really did teach men to believe. Their ignorance breeds indifference, and may easily lead to hostility to the cause of Christ. Loyalty to Christ is impossible without an understanding of His great teachings.

We ought, therefore, welcome the new course eagerly. It makes unusual demands upon the teachers. Without careful preparation, they may do more harm than good. But it also opens the door for many to a deeper loyalty to Christ and His cause through a more intelligent insight into the treasures of spiritual wisdom and knowledge that are hidden in Him.

Our first lesson is in "The Heavenly Father," based upon a passage from the fourteenth chapter of John, the great "Father Chapter." Beyond question, that chapter is one of the richest veins in the biblical gold-mine. Its keynote, intoned in verse one, is, "Let not your heart be troubled." That keynote, in various modulations, inspires every verse of the chapter.

Thus the Lord here offers mankind His cure of the troubled heart. That cure is the Father, His house, and Christ, the Way to the Father's heart and to the home His

love has prepared for men. That great faith, Christ said, is the only cure of the trouble and anxiety that burden and crush the heart of man. It is His infallible prescription for heart-trouble.

In that great setting stands the passage that forms our lesson, the plea of Philip and the reply of Jesus.

I. **The Fact.** Philip said, "Lord show us the Father, and it sufficeth us." He was right. He voiced the universal cry of the human heart. True, men want many things. All kinds of tinsel they seek in life, and baubles innumerable they demand. But they do not suffice to fill life with meaning, and to make living, striving, suffering, dying worth while. Ultimately, men want a Father. Nothing else suffices them. Nothing else makes sense of the life of mankind.

Nor does anything less than a Father suffice. It is not merely a god men want finally. There were gods many in the world of Philip, including his own, the god of his nation. But these gods did not suffice. They did not meet the needs and demands of the troubled heart, troubled by sin and guilt, by suffering and death. That burdened heart cried out for a god of infinite love. Only a Father sufficed it.

Jesus' reply was, "He that hath seen me hath seen the Father." Truly, that was a tremendous affirmation. In a sense, this reply is not teaching at all; certainly, no formal teaching. It is just the affirmation of the central fact of the universe. Christ here offers no proof of the existence of such a heavenly Father. He does not define Him. He does not talk about His nature and attributes. In effect He says to Philip, In my presence, how can you doubt that God is a Father?

Men have talked about God in different fashion. They have constructed elaborate formulas that have removed Him far from our understanding. But we look in vain for that kind of teaching in the words of Jesus. He sums up His entire knowledge of God in one word, which is not in the least theological or speculative. It lies close to our understanding, for it is taken right out of our human experience.

We do know what fatherhood and fatherlessness mean. "Father," for us, denotes human life at its best and highest. And that name, so rich in its meanings and implications, Jesus applies to God. Fatherhood raised to its highest—that, according to Jesus, describes the nature and attributes of God more perfectly than any other word in our vocabulary. All His power and purposes are those of a Father. All our relations and obligations to Him are filial.

This teaching of Jesus about God was new. It marked the end of an age-long process of development in the history of religion, in the course of which mankind slowly passed from polytheism to monotheism and from naturalism to an ethical theism.

Nowhere else can we find a better record

believe that this Christ spoke the truth about God. Every Sunday we recite in unison the Apostles' Creed. We confess our faith in "God, the Father Almighty, Maker of Heaven and Earth." It is a tremendous affirmation. No man can prove or demonstrate the existence of such a God. Science today does, indeed, show us a god, but the god of the scientists is not a Father Almighty, who pitied them that fear Him. And not a few of our modern philosophers are theists. But, again, their transcendent and speculative god does not suffice the troubled heart of mankind. Faith in a Father who sufficeth rests upon faith in Jesus Christ as the revealer of that God.

But such a faith is not mere fancy or folly. It rests not only on the words of Christ, but also in His works. "Or else," He said to Philip, "believe me for the very works' sake." As a proof that the Father really dwelt in Him, and that He was not speaking of Himself, Christ pointed to His works. "The Father who dwelleth in me, he doeth the works."

That Christ has been with us for nineteen centuries now. And "greater works" have been done by those who believed in Him. In and through them, the Father who dwelt in Christ has manifested His reality and power. Thus, in the experience of mankind, the faith in a heavenly Father has verified itself. It has cured the troubled heart. It has made men more than conquerors over sin and death.

That sublime faith must still demonstrate its reality and power in our daily lives. It must transform and transfigure them.

If mammon is the master of the world, then let us serve him. Then worldliness, with all its fret and fever, with all its greed and lust and anxiety, is the right way of life. That is the way of the world, in all its blind sin and selfishness, that has led us into our present chaos.

But if Christ is the Way and the Truth, then let us follow Him. Let us trust the Father Almighty, and, like the Master, make the doing of His will the meat and drink of our lives. Then let us seek first His Kingdom and His righteousness, believing that all the other things shall be added unto us.

No skeptic will be convinced of the existence of a Father in heaven by a recital of our creed. But a Christlike man is an irrefutable argument for the reality of his faith.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

April 7: The Consecration of Jesus
Matt. 3:13-17; John 17:17-19

Our Scripture lessons bring before us two consecrations of Jesus; the one at the beginning and the other at the close of His earthly ministry. Jesus was born in Bethlehem and was brought up in Nazareth. When He was twelve years of age He came with His parents to Jerusalem, and when they had lost Him and found Him again in the temple He announced the mission and purpose of His life by asking, "Wist ye not that I must be about my Father's business?" Then there followed eighteen so called "silent years" during which Jesus followed the trade of a carpenter. It is likely that Joseph, the husband of Mary the mother of Jesus, died when Jesus was still in his teen years and Jesus and His brothers had to support their mother. There is not a word recorded of what Jesus did or spoke during those eventful years of His life. But when He was thirty years of age there was a great religious revival all through Judea. A preacher, by the name of John the Baptist went up and down the land crying, "Repent ye; for the Kingdom of Heaven is at hand." John was a very strange personality. He was an ascetic; he lived on locusts and wild honey and wore raiment

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of camel's hair. He was stern, austere and tremendously in earnest. He was a preacher of righteousness and he minced no words—he called a spade a spade. He made a profound impression upon all who heard him. People flocked from all parts of the country to hear him. They came out from Jerusalem, the capital city; they came from all over Judea and all the region round about Jordan. All classes of people came; Pharisees, Sadducees, publicans, soldiers, and John had a searching message for all of them. The burden of his message was: "Prepare ye the way of the Lord, make His paths straight." And as men repented he baptized them in the Jordan.

Among the multitudes who came out to hear John preach, was Jesus of Nazareth. Under the spell of his preaching Jesus offered Himself as a candidate for baptism. Whatever else the baptism of John involved it meant consecration to the interests of the Kingdom of God. Baptism was simply the external symbol of an inner devotion to the Kingdom. Thus, Jesus

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was baptized by John, and now He consciously and conscientiously dedicated Himself to the cause of the Kingdom. It was a moment of decision on the part of Jesus. It was the act of consecration of Himself. The act was attended by a heavenly confirmation and ratification. In graphic words the sacred writer records the event: "And Jesus, when He was baptized, went up straightway out of the water; and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him; and lo, a voice from heaven, saying, 'This is my beloved Son, in Whom I am well pleased.'" Then Jesus hung up His carpenter's apron, laid down His tools, locked His shop and started forth on His

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ministry. He had now definitely consecrated Himself to a new work, that of establishing the Kingdom of God upon the earth.

Like some other prophets before and after Him Jesus went into the wilderness, there to meditate, there to fortify and strengthen Himself, there also to outline for Himself the type of ministry which He would follow. There, we are told, He was tempted of the devil. Unworthy methods and policies for His ministry presented themselves to Him. He spurned them all, and with the purest motives and most unselfish purposes He set forth to do the work to which He had consecrated Himself. The experience in the wilderness was a part of that full and unreserved dedication of Himself to the Kingdom.

But Jesus felt the need of constant reconsecration of Himself to His Father's will. Consequently, we see Him spending whole nights in prayer; we see Him alone on the mountain; we find Him again and again in communion with His Father—He exclaims: "I delight to do Thy will, O God." Thus His consecration grew, His devotion deepened, until towards the end of His earthly life He was completely absorbed in the cause for which He had come and was even ready to die on the cross which was the crown and glory of His consecration.

Lying upon His face in the gloom of Gethsemane He cried out: "Not my will, but Thine be done"—and, remembering His disciples and all His followers, He said, "For their sakes I sanctify myself." In other words, He consecrated Himself to God in the service of others. Such complete consecration has never been known among men. It still remains the marvel of the ages.

The consecration of Jesus to His life's work, to the Kingdom of God, to the will of God, should inspire all of us to a deeper consecration of ourselves to the highest and best that life affords.

"Take my life, and let it be,
Consecrated, Lord to Thee."

MERITED RECOGNITION

Unusual, if not absolutely unique, honors to be tendered William A. Schnader by the Philadelphia Bar Association next Saturday evening, in which members of the Bench and Bar throughout the State will join, have been earned and are fully deserved. It was not merely a campaign boast which declared that by reason of his 12 years of service in the office of Attorney General, and his intimate participation in the framing and the enforcing of legislation and with collateral matters of Government, he had a training for Executive office such as few gubernatorial candidates have. Nor has anyone questioned the integrity and faithfulness of his service.

He was the loser in the political race. But there is a satisfaction for the loser, and for that matter for all citizens, that after the race is over the rivalries can be forgotten and the citizenship can ignore their party affiliations and obligations and do honor to faithful civic service. There are Democratic as well as Republican names in the roster of the committee appointed by Chancellor Morris, of the Bar Association, for the Schnader testimonial, and the resolution and action by the Philadelphia Bar Association might be declared properly to be in the name of the Commonwealth.

—Philadelphia Bulletin.

OBITUARY

REV. WILLIAM D. STOYER

Rev. William D. Stoyer was the son of Henry A. and Armina (Adams) Stoyer, born Dec. 1, 1869, in Delaware Township, Mearce Co., Pa. He obtained his early edu-

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cation in select schools and the State Normal School at Edinboro, graduating in the class of 1890. In 1895 he completed the course in Thiel College receiving the degree of B.A. He next entered the Senior Class at Franklin and Marshall College, became its class historian and was graduated in 1896. Entering the Theological Seminary at Lancaster, he completed the course in 1898 and accepted a call to Tremont. While serving this charge he organized a congregation at Newtown. In 1901 he accepted a call to the Auburn Charge and organized a new congregation at Landingsville. In 1905 he was pastor of the First Reformed Church in Schuylkill Haven. This was a joint Lutheran and

Reformed Church known as the Jerusalem Church. In the course of his ministry sufficient funds were secured to purchase the Lutheran interest, and the Church was renamed the First Reformed Church. The parsonage, widely known as the Gideon Bast homestead, together with the Church edifice, were remodelled and modern conveniences installed. Mr. Stoyer was greatly loved by his people who honored him for his straightforward and sincere preaching of the Gospel. His last charge was the St. John's Charge near Wilkes-Barre. Here he was eminently successful in increasing the congregation, remodelling and enlarging the Church and providing for the payment of its debts. Afflicted with a gradual loss of hearing, he resigned in 1921 and later removed with his family to Philadelphia, where he lived until the close of his life.

For the last 12 years he was an employee of the Board of Christian Education and conducted a printing office in the Schaff Building. His friendly cheerfulness and courageous spirit in the face of tribulation and physical disability, endeared him to the employees in the building. Recently a serious heart condition developed and on Monday afternoon, Mar. 4, while busy at work, he suddenly sank back in his office chair and was at rest. He was aged 65 years, 3 months, 3 days.

Mr. Stoyer was united in marriage by the Rev. George Greenawalt in June, 1902, with Miss Bessie Stuck, daughter of the Hon. Benjamin F. and Mary Charlesworth Stuck of Tremont, Pa. Of the three children born to this home, Janet Elizabeth, Frederick and Franklin, the first two have preceded their father to the eternal shore. He is survived by his widow, one son, his daughter-in-law and a granddaughter, Eleanor.



The Rev. Wm. D. Stoyer

Three young men from his congregations entered the Christian ministry. Among them, the present pastor who now occupies the parsonage of the First Church at Schuylkill Haven, Rev. J. L. Herbster, was confirmed by him.

During recent years he occasionally assisted Rev. A. R. Tosh at the communion service and ably supplied the pulpit of Christ Church, Philadelphia, during summer vacation seasons.

Funeral services were held on Thursday evening, Mar. 7, in Christ Church, Philadelphia, where Rev. Purd E. Deitz had charge of the service, assisted by Rev. A. R. Tosh, and his lifetime friend and Seminary classmate, Dr. Paul S. Leinbach. The body was laid to rest in God's acre at Tower City at noon on Friday, after a brief service in charge of Dr. J. Rauch Stein, assisted by Revs. L. M. Fetterolf and Charles A. Huyette.

JOHN WESLEY SLENKER

In the sudden death of Elder John Wesley Slenker, on Saturday, Feb. 2, 1935, Memorial Church, York, Pa., has lost one of its most interested and devoted members. Thirty years ago Mr. Slenker, with his wife and children, came to Memorial Church from Grace Church, York. He has been a regular attendant at all the services of the Church and Sunday School ever since. He was the teacher of a large class of boys in the Sunday School. He served

the congregation as deacon from 1915 to 1932 and as elder from 1932 until his death. He was the very faithful and efficient financial-secretary of the congregation.

Mr. Slenker had three principal interests in life, his home, the York Ice Machinery Corporation, with which he was connected as mechanic and foreman for almost a half century, and, by no means least, his Church.

Surviving are his widow, Mrs. Elizabeth Amelia Slenker, nee Seitz, the following children, Viola Marie and Janet Amelia at home, Mrs. Daniel G. Meckley, York, Mrs. James Mann Mitchell, Wellsville, W. Va., and John Albert, Aliquippa, Pa., and two sisters, Mrs. Lydia A. Seitz, York, and Mrs. Mary Evans, Newberrytown, Pa.

The funeral service was held at his late residence, 218 West Jackson St., on Tuesday, Feb. 5, 1935, conducted by his pastor, the Rev. Edward O. Keen, D.D. The body lies in the family plot in beautiful Prospect Hill Cemetery, York.—E. O. K.

MRS. SARAH J. JOHNSON

Trinity Church, Philadelphia, lost the last surviving charter member when Mrs. Sarah J. Johnson of 314 W. Wharton Ave., Glenside, passed away early in the morning of Jan. 23. Mother Johnson was a familiar and loved figure at all the Church services and social gatherings as long as her strength permitted, and it was her special joy after a long period of illness to find it possible to attend services over the Christmas season and the January Communion.

With her husband, Jacob Johnson, who preceded her in death some years ago and had served as an officer in the congregation, she joined Trinity Church in April, 1869, shortly before articles of incorporation were received, and thus at her decease had been a member for almost 66 years. Her enthusiasm for the work was unbounded, and her activity was amazing, even in her later years, for she served in the Ladies' Auxiliary, the Missionary Society, the Pastor's Class, the Dorcas Circle and as a Home Department visitor. Her cheery smile was a part of the Church life. At 85 years of age, she laid down her burdens, to find new joy in a new life.

Services were held for her on Jan. 26 at her home, with interment in the Northwood Cemetery, her pastor, Rev. Purd E. Deitz, being in charge. She is survived by three daughters, Miss E. May Johnson, Mrs. Howard F. Glazier, and Mrs. George Sweisfort, and two sons, William and George Johnson, and grandchildren. Dr. W. Shaffer Jack of the faculty of the University of Pennsylvania, husband of a granddaughter, Mrs. Lois Sweisfort Jack, composed a memorial ode to "Granny" from which these delicately beautiful verses are taken:

"I did hear the whisper of a voice
Methought I knew one time, or far or
near,

Singing gently with the angels, singing
In accord with them and me; a voice
Whose notes of tremulous and tender tone
Touched the tyman of my spirit, made
Vibrate the vestal robe of cloud and
veil . . .

Till the universe was music, and
My heart the harp of David tuned to play
The mighty, tender aria of flame,
Born in love, of spirit breasted, sung
Where light meets light, and where the
viols of heaven
With silver chords, and starlit strings are
strung." —D.

ELDER MILTON J. HESS

One of the oldest and best known citizens of Hellertown, Pa., Milton J. Hess, died Monday morning, Feb. 25, 1935, at the family homestead, of complications incident to old age, having reached the age of 87 yrs., 8 mos. and 6 days. For the past 20 years Mr. Hess was handicapped with

blindness, although he was able to be about and was otherwise in good health until recently. Mr. Hess was born in Hellertown, Aug. 19, 1847, a son of the Rev. Samuel and Luetta (Kline) Hess. After attending the schools in his district, he entered the Allentown Seminary under Dr. Hoffert. Later he entered Franklin and Marshall College, graduating with the class of 1869. He was the last survivor of his class, and the oldest alumnus, counting the years from the time of his graduation. Before entering college he taught school for 2 years in the Wassergasse School, Lower Saucon township. After graduating at F. and M., he entered the Philadelphia School of Pharmacy, and upon graduation joined with a Mr. Shoemaker in a partnership in a drug store in Bethlehem. Later he joined with Louis Snyder and for 5 years conducted the Snyder and Hess drug store. Later he joined his brother, the late Hon. Jeremiah S. Hess, a former Senator, in the firm known as the Hellertown Lumber and Coal Co. In June, 1870, he married Mary Ann Bachman. The union was blessed with 5 children, only one whom, Miss Katie E. Hess, survives. For more than 57 years he served as an elder of Christ Church, Hellertown, continuing in office to the time of his death. Fraternally he was affiliated with Hellertown Lodge, No. 563, F. and A. M., and was a charter member of Dewey Volunteer Fire Co., No. 1, Hellertown, Pa. Funeral services were held Thursday, Feb. 28, at his late home. His pastor, the Rev. George B. Hamm, selected as his text, Acts 13:36, "For David, after he had served his own generation by the will of God, fell on sleep." Interment was made in the Hellertown Union Cemetery. —H.

ELDER WILLIAM C. WENNER

Elder William C. Wenner, a faithful elder of St. James Church, Stillwater, Pa., was laid to rest Feb. 18. Mr. Wenner was one of the pillars of the St. James Church. He was a man who had the Church at heart and was at all times working for its welfare. Almost half his life he served as a member of the Consistory, 15 years as a deacon and 10 years as elder, and during the years of his eldership he served as financial secretary of the Church. Also during the past five years he served as superintendent of the Sunday School. He was a man who walked with God. On Feb. 15, at the age of 53 years and 9 months, God took him to his heavenly home. His funeral, on Feb. 18, was in charge of the Rev. C. L. Brachman, pastor of the Orangeville Charge, assisted by the Rev. D. W. Kerr, Bloomsburg, a former pastor. Burial was made in the St. James Cemetery. He is survived by his wife, 2 sons and 3 daughters. His service will be greatly missed. "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.

—C. L. B.

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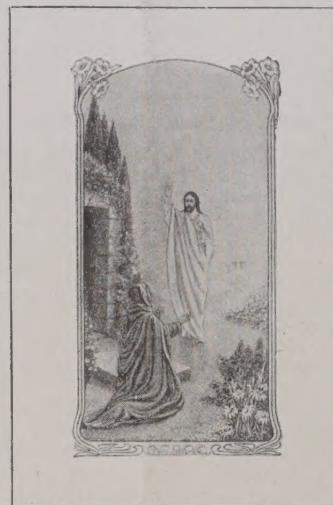
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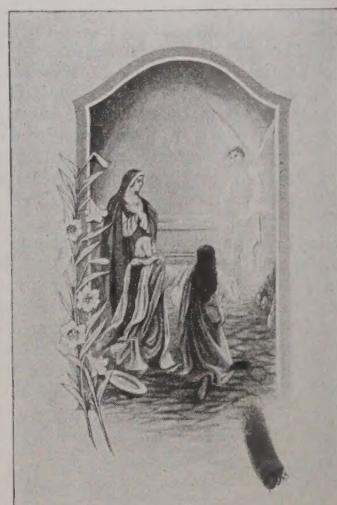
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